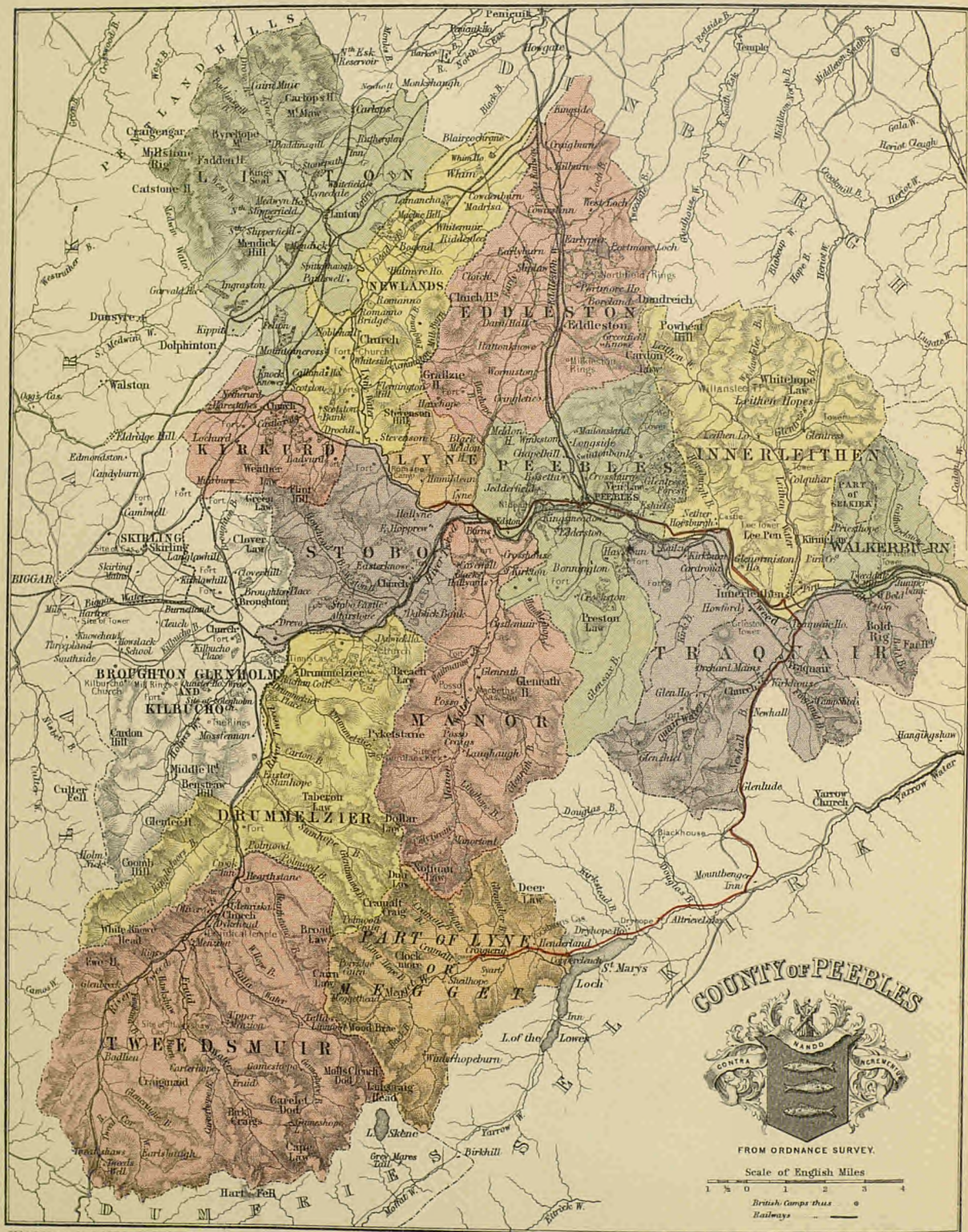


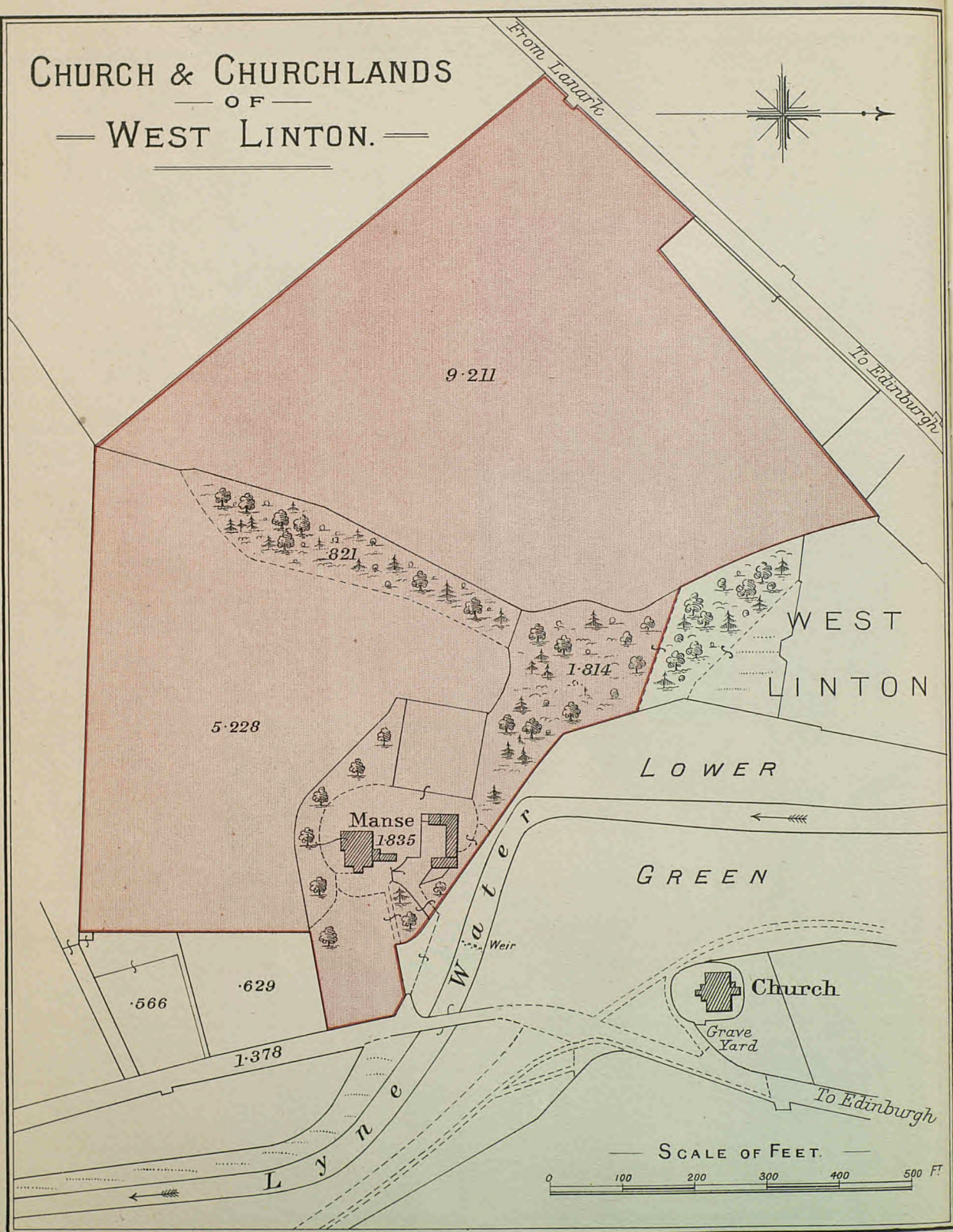
LINTON CHURCH, PEEBLESSHIRE.

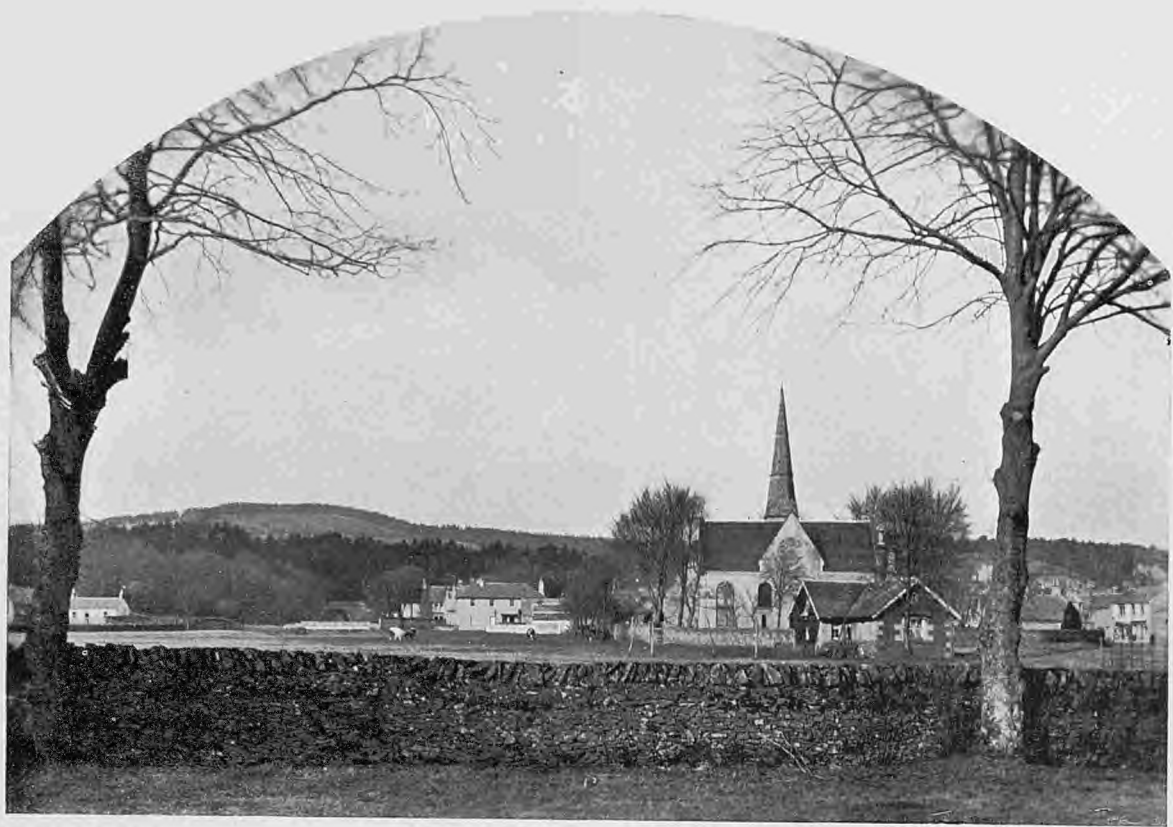
MAP SHEWING PARISHES IN PRESBYTERY OF PEEBLES



The Route from Lyne Church to Megget Church, traversed by the Minister of Lyne and Megget is shown in red. Observe that the whole of Manor, half of Peebles, two-thirds of Traquair, and part of Yarrow intervene. The distance measures twenty-six miles each way.

CHURCH & CHURCHLANDS OF WEST LINTON.





LINTON KIRK AND GREEN—(Photo by Alex. Mathieson).

THE
BOOK OF LINTON CHURCH,
PEEBLESHIRE.

A.D. 1160-1912.

Being the Seventh Volume of the Series of the
BOOKS OF THE CHURCH.

BY
DR GUNN.

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OF

PREFACE.

There are three Lintons in Scotland. This is the Book of LINTON CHURCH, Peeblesshire. Why do the inhabitants not restore the historical name of their beautiful parish, LINTON RODERICK, instead of the modern postal designation, West Linton?

1354463

It is a matter of regret that this history has been undertaken just a generation too late. Much has passed away with the patriarchs of the village. An attempt has been made, however, to preserve all that is recoverable.

In view of the larger union within the Scottish Church, the origin and progress of the Secession Church is here recorded, not only because a truly National Church will include all the daughter Churches, but also because, historically, the Secession Church of Linton was one of the earliest foundations of the Nonconforming Fathers, and the Mother-Church of other six. An original chart, elucidating the development of Nonconformity, will be found in the Appendix.

This volume has been printed in Peebles, and I thank Mr Allan Smyth, and that wonderful octogenarian, his father, for their kindly interest, and most exacting supervision of the whole work.

To the Earl of Moray's Trustees I tender grateful thanks for their grant in aid of production.

I am also obliged to the Royal Scottish Society of Antiquaries, and to Thomas Ross, Esq., LL.D. (of MacGibbon & Ross, architects), for permission to use his monograph on Giffard and his Sculptures, with illustrations.

C. B. G.

Peebles,
St Andrew's Day, 1912.

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THE MINISTRY OF THE PRESEBYTERY OF PEEBLES, 296-1910.

Presbytery and kirk-session records and other available sources of information the author has searched to good purpose.—*Scotsman*.

Dr Gunn is to be congratulated on this book, which is in several respects the best bit of work that he has done in this province of Church history and antiquities.—*Glasgow Herald*.

This is a condensed history of the Church of Scotland within the bounds of the Presbytery of Peebles, from the earliest times down to the present day. Under the name and date of each clergyman is recorded every circumstance of note which happened in his Church or parish during his ministry. It is a truly monumental work.—*Peebleshire Advertiser*.

THE BOOK OF LYNE AND MEGGET CHURCH, 1165-1911, WITH ST MARY'S OF THE LOWES.

This, the fifth of the series of Peeblesshire "Books of the Church" prepared by Dr Clement Gunn, is also the bulkiest and the best appointed in the matter of illustrations. In accordance with the plan which he has adopted and is carrying out with so much thoroughness and industry, Dr Gunn disinters much matter of curious local interest, along with particulars that throw not a little light on the condition and ideas of the Church and the nation in pre-Reformation and post-Reformation times.—*Scotsman*.

Very many who are neither strangers to nor merely travellers through the district will gratefully acknowledge their indebtedness to the enthusiasm and diligence of Dr Gunn for the lucid and detailed narrative he presents in this handsome volume.—*Glasgow Herald*.

The dominating feature of this, the fifth of "The Books of the Church," is the ill-advised union of Megget with Lyne three hundred years ago, and the long drawn-out attempts of the Presbytery of Peebles ever since that date to annul it, or at least to mitigate its inconsistencies.—*Peebleshire Advertiser*.

THE BOOK OF THE CROSS KIRK, A.D. 1560-1690: PRESBYTERIANISM AND EPISCOPACY.

The series of the "Books of the Church," so courageously undertaken by Dr Clement Gunn, grow in bulk as they increase in number. The sixth volume has for its subject the history of the Cross Kirk of Peebles, restricted, however, to the century and a half intervening between the Reformation and the Revolution Settlement. Dr Gunn takes note of many things, secular and ecclesiastical, that are not entered in the local chronicles, and is always ready with illustrative facts and explanations, which have the effect of giving a wonderful clearness to the course of Church history in the burgh during an eventful century and a half. Like previous volumes of the series, the "Book of the Cross Kirk" has a number of interesting illustrations, and is a creditable product of the local Press.—*Scotsman*.

If the stone and timber of the Cross Kirk make to-day but a meagre display in the landscape of the parish, it will not be for the want of documentary evidence should its remarkable history be forgotten by those within hail of the ruined fane. There is a fulness and exhaustiveness, particularly in this sixth volume, which betoken unwearied patience and care, and simply render all further investigation a needless task. A word of genuine praise must be given to the publishers for the thoroughly artistic work they have sent out—accuracy, margin, paper, and type.—*Glasgow Herald*.

There is no book which we know of that gives so full an account of this very difficult but interesting period which followed the Reformation of 1560. The illustrations are of great interest and variety. Two especially will be new to many—they are reproductions of water colours by David Allan, the one representing a sinner on the pillary, and the other illustrating the catechising in the Church on the Sabbath afternoons. Both recall the manner of Sir David Wilkie. A copious index adds to the usefulness of the book. In appearance this volume is equal to its predecessor, and even bulkier. It is beautifully printed at the Neidpath Press, in distinct type, on rough paper, with broad margins. It is a fine specimen of the printer's art, and rivals the best productions of the Presses of the capital.—*Peebleshire Advertiser*.

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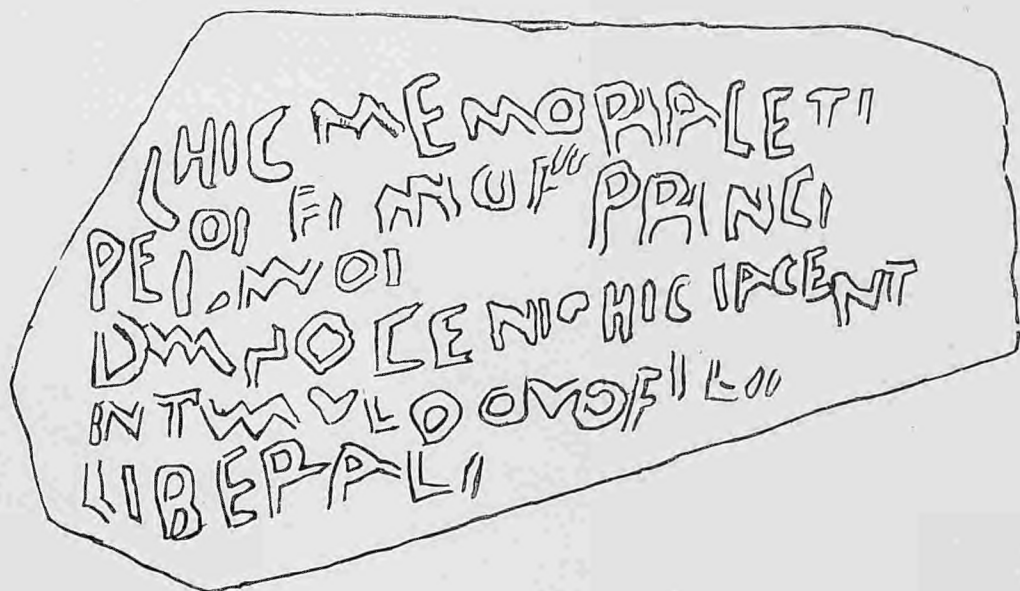
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A RELIC ASSOCIATED WITH LINTON.

THE LIBERALIS STONE AT YARROW KIRK.

To the memory of the sons of RODERICK THE LIBERAL, after whom his
principality was called LINTON RODERICK.

"Here to the memory of CETILOUS and NENNUS, sons of NUDUS, Dumnonian Prince and Emperor.
Here, lie in the tomb, the two sons of LIBERALIS."



HIC MEMORIAE
LOI NENNIQ FII PRINCI
PE ET I NUDI
DUMNOGENI HIC JACENT
IN TUMULO DUO FILII
LIBERALIS.

(From Craig Brown's *History of Selkirkshire*).

LINTON RODERICK.

Lyntunruderick, Lintunrutheric, Lintonruthri, Lintonrotheri, Lyntonrotherick, Lintunrutheri, Linton Rotheri, Lynton Rothrig, Lynton, Lyntoun, Linton.

THE Parish Church of West Linton, anciently Linton, is situated fourteen miles south-west of Edinburgh; it stands not far from the centre of the parish, surrounded by the village of the same name.

The early name of the parish was LINTON RODERICK, after the great Christian King of Strathclyde, Rydderich Hael (Roderick the Liberal). Very little is known at present concerning this ancient chief. He emerges into the region of definite history in the year 573, at the battle of Arthuret. This was the decisive battle between the forces of Paganism and those of Christianity. It was fought upon the plains of Liddesdale. On the Christian side was a confederacy of three kings—Roderick of Strathclyde, Aidan of Dalriada, and a third, Maelgwn. The leader of the Pagan host was Vortigern. He was defeated; Christianity triumphed, and became the religion of the Borders; thenceforth Roderick reigned as King of Strathclyde in undisputed sovereignty at Dumbarton. Vortigern had been the protector of Merlin, the heathen bard and seer; Aidan was the friend of the Celtic missionary, Columba; Roderick was the supporter of the British apostle, Kentigern or Mungo.

The first act of Roderick was to recall Kentigern from exile in Wales, where he had been working for ten years. This was with the object of restoring the Christianity which had been planted by Ninian, who had died in the year 432, a hundred and forty-one years before the battle of Arthuret. For eight years Kentigern officiated as bishop, first of all, at Hoddam; and in 581 he returned to his earlier see, Glasgow, which became his cathedral seat, in whose crypt his body lies buried.

In the year 603 King Roderick died; also Kentigern, the apostle, and Merlin, his convert—all in the same year.

A very interesting memorial of Roderick stands in a field not far from Yarrow Kirk. It is one of the very oldest Christian monuments in Scotland, and commemorates the two sons of the king. It was discovered more than a century ago. Sir Walter Scott, Dr Mungo Park, Dr John Leyden, and many others all tried to decipher the inscription which is cut upon it in rude Roman characters. Professor Rhys has at length made a satisfactory transcription and translation of the epitaph. There is one phrase wanting, owing to a small portion of the right hand corner of the stone having been broken off and become hopelessly lost. It reads thus:—*HIC MEMORIÆ . . . INSIGNISSIMI PRINCIPIS NUDI DUMNOGENI. HIC JACET IN TUMULO DUO FILII LIBERALI.* "Here to the memory of the most

illustrious Prince Nudus of the Dumnogeni; here lie in the tomb the two sons of Liberalis." Roderick is called Nud in *The Four Books of Wales*. Here then, by Yarrow stream, lie the two Linton princes, slain in battle between the Angles and the Britons. Close by may be seen traces of the Catrail, that great ditch, forty-five miles in length, stretching from Peel Fell, in the Cheviots, to Galashiels, forming the ancient boundary between the kingdom of the Britons of Strathclyde and of the Angles of Berenicia.

THE CHURCH OF LINTON AND ITS ENDOWMENT.

Five hundred and fifty-seven years elapsed from the decease of King Roderick and his faithful minister, Kentigern, until any information is learned concerning the Church of Linton. The lands of Linton now belonged to a Norman, who became the founder of the famous family of Comyn in Scotland. Conforming to the custom of the period, the new settler inaugurated the beginning of his career as a feudal lord by a donation to the Church. An undated charter, supposed to belong to the year 1160, conveys the teinds of the manor of Linton and certain lands to the Church of St Marie of Kelso and its clergy:—"To all the faithful sons of Holy Mother Church, Richard Comyn, greeting. Know ye all, as well future as present, that I have given, granted, and by this present charter, confirmed to the Church of St Marie of Kelchou and the monks serving God there, the Church of Lyntunruderick, with all things justly pertaining to the said Church. And I have given to the foresaid Church (Lyntun) in free and perpetual alms, a half ploughgate of land in the said town, for the weal of the soul of my lord, Earl Henry, and for the soul of my son, John, whose bodies are buried there (Kelso), and for the weal of my soul and the souls of my ancestors and successors. I will also that the foresaid Church and land shall be held as freely and quietly as any other gifts are most freely and quietly held and possessed, on condition that I and Hextild, my wife, and our children, should be received into and made partakers of the benefits of the convent." Earl Henry was the son of King David I., and father of Kings Malcolm and William, who succeeded.

Between 1160 and 1164 the above grants were confirmed by Bishop Herbert, who had been previously abbot of Kelso:—"Henry, by the grace of God, Bishop of Glasgow.—To all the sons and the faithful of Holy Mother Church, greeting. Know ye that I have granted, and by my present charter confirmed, to the Church of St Marie of Kelso, and friars thereof, serving God there, the Church of Lintoun Ruderick, which Dodin in my presence gave to them, with the teinds of the whole land in the territory of Lintoun Ruderick, saving the right of the Bishop.

It will be noticed that in the confirmation by the King, it is the name of the overlord, Richard Comyn, that is mentioned, while in that of the Bishop, the donor is stated to be Dodin. Probably Dodin was the original owner of the lands when the Norman obtained his feudal right, while Dodin retained his holding, continuing as vassal of the superior. The Abbey of Kelso was thus fully secured by the double grant from superior and vassal.

The Churches of Innerleithen and of Kailzie also belonged to Kelso Abbey.



Sir William Adesoun, Vicar of Lynton, Rothryk. A stag's head cabossed. Foliage at top and sides of shield. Legend (Gothic lowercase)—S vellelmi filii ade capellani. Beaded Borders. Diameter, $\frac{1}{4}$ inches. Aug. 26, 1436.



Sir William Medilmaste, Vicar of Selkyrk Regis. A stag's head cabossed with a cross between the attires. Shield within a quatrefoil. Legend (Gothic lowercase)—S vellelmi myddelmast. Diameter, $\frac{1}{4}$ inches. Aug. 26, 1436.

The benefice remained with the monastery of Kelso until the Reformation of 1560, together with the four lands of Linton, which, about 1567, yielded an annual rent of £4. The cure was served by a vicar.

SOME OF THE EARLY CLERGY OF LINTON.

EDWARD, parson of Linton, is found between 1175 and 1180 as witness to a charter when Ralph le Neym granted to the chapel of Broctun (Broughton) a half ploughgate of land, with toft, croft, and pasturage.

There are a few references to the vicars of Linton, thus:—

In 1256-7, RICHARD the Chaplain, sometime vicar of Linton Roderick, was presented to the vicarage of Peebles by William, Bishop of Glasgow.

A VICAR OF LINTON WHO WAS A BENEFACTOR OF PEEBLES CHURCH.

The name of this pious benefactor of the Church of Peebles was Sir WILLIAM ADESOUN. His colleague in good works was the vicar of Selkirk, Sir William Mydellmaste. The earliest reference to the good vicar of Linton relates to his appointment to the vicarage of Linton, which was to be carried out by the Archdeacon of Glasgow, who was rector of Peebles. Here is the document:—"To the archdeacon of Glasgow.—Mandate to collate and assign to William Adesoun, priest, of the diocese of Glasgow, the still void perpetual vicarage of Lynton in the said diocese, value not exceeding £20 sterling, which he obtained by presentation, in accordance with ancient custom, by the Benedictine abbot and convent of Kilcow (Kelso), in the diocese of St Andrews, and institution, by his ordinary authority, by Bishop William, on its becoming void because John de Borthtvyk, when holding it, obtained by authority of the ordinary the rectory of St Mary's, Forest (*de Foresta*), in the diocese of Glasgow. He doubts whether the said presentation and institution hold good."—*Calendar of Entries in the Papal Registers relating to Great Britain and Ireland: Papal Letters*, vol. vii., A.D. 1417-31; London, 1906. P. 293-1422, 12 Kal., Jan. S. Maria Maggiore, Rome.

THE VICAR OF LINTON ENDOWS ST MICHAEL'S ALTAR IN PEEBLES CHURCH.

1436, August 26—The next reference to the two vicars relates how they bestowed upon the altar of St Michael, in Peebles Parish Church, four tenements, which still bear in the twentieth century the name of St Michael's Buildings and Wynd. This grant was confirmed by King James II., on 12th November 1439.

1444, February 4—On this day an indenture was made between the magistrates and community of Peebles on the one part, and Sir William Adesoun, vicar of Linton Rotheric, and Sir William Medilmaste, vicar of Selkirk, on the other. The agreement related to certain arrangements and endowments with respect to the altar of St Michael within the Parish Church of St Andrew, at Peebles. Again, on 3rd September 1450, Sir William Adesoun alone took part in drawing up an elaborate order of service for use at the same altar; both of which agreements and the order of service may be studied in the history of St Andrew's Church at Peebles. His colleague, the vicar of Selkirk, may have been deceased by this time.

THE RECTORY AND VICARAGE.

About the year 1300, the rectory yielded to the monks of Kelso Abbey twenty marks annually. In 1567 it was let for £36. In 1561 Walter Balfour, the vicar, reported that it was valued in the old rental of Kelso at £36 13s 4d; that it was leased to him for £100; but that it was worth no more than £8; and that he had let it to the parishioners for that sum since 1560. The vicarage is rated in the Roll of Baiamund at £26 13s 4d, and in the *Taxatio Ecclesiæ Scoticanæ* at £40 5s. In 1561 it was let for £43 10s. The *Libellus Taxationum* valued the vicarage at £13 6s 8d, and the parsonage at the same.

It had been proposed, as far back as 1506-7, that the vicarages of Linton, Stobo, and other parishes should be annexed to Glasgow University for the advantage of the clergy and the promotion of learning. It has not been ascertained if this proposal ever came into effect.

REGARDING INGOLISTON, TEMPLELAND, AND SPITALHAUGH.

Between 1233 and 1249, Christian, daughter of Sir Adam, gave, for the souls of herself and several others, including Gamelin, parson of Kilbucho, and Gilbert, parson of Kilbucho, all her land of Ingoliston to the chapel of St Mary on the same land for the maintenance of three chaplains, of whom one was to celebrate daily the mass of the Holy Ghost, the second was to say mass for the faithful departed, and the third to say the mass appointed for the day. She reserved only to the men of Blyth, with their cattle, the easement near the marches, beside the water, which they were wont to have in the days of Adam the Scot and William the Bald, of good memory.

Half-a-mile below the village, and on the banks of the Lyne, was the Templeland, in which many stone coffins containing bones have been found.

Farther south, there are Spitalhaugh, also the Chapelhill, and a spring called Paul's Well, all probably commemorating a hospital, a chapel, and a holy well, placed under the invocation of the Apostle Paul.

REGARDING SLIPPERFIELD.

Between 1165 and 1190 Richard Cumin gave to the Augustinians of Holy Rood at Edinburgh the whole lands of Slipperfield. The canons of Holy Rood before 1300 compounded with the monks of Kelso for the great tithes of Slipperfield by an annual payment of one mark. A cross stood upon the ground.

The following were the boundaries of Slipperfield as bestowed on the Abbey of Holy Rood:—"From the head of Kingsete Burn, as it descends into the Lyne, and as the Lyne descends to Biggeresford, and so by the high road to the next burn beside the cross, and as that burn descends into Pollentarf (Westwater), as Pollentarf descends to the great moss (White Moss), and so by the great moss to Alre Burn, and as Alre Burn ascends to the west of Menedicte (Mendick Hill), and so to the steads of the old sheilings, and so to the Catstone, and so to the head of Pollentarf, and so to Kingessetburne." The charter gave to the canons liberty to build a mill,

and exemption from all service, customs, and demands, either of the granter, the King, or his bailiffs.

1563, June 23 (three years after the Reformation)—Sir Adam Colquhoun, exhorter of the Church of Linton, protested that the sasine of 12 merks annual rent of the church lands of Linton should not be in prejudice of the title given by the Earl of Morton and the possession of the said Sir Adam.

THE FATE OF THE TEMPORALITIES.

In 1607, December 20, King James VI. granted to Robert, Lord Roxburgh, the various possessions which formerly belonged to Kelso Abbey, including the church lands of Linton, and the teinds of the parish. And in 1614, June 12, a similar charter was granted to his son, William Ker.

The church lands which the vicars had possessed, are referred to in the retours in 1628. On 19th June of that year, John Tuedy, in Linton, was served heir of Symon Tuedy, in Linton, his father, in the church lands of the vicarage of Linton, on the east side of the Lyne, with the pasturage of twelve souns of cattle, and the teind sheaves, with a piece of land near the manse of the vicarage on the east side of the Lyne, for building a house, in the barony of Linton. And in 1642, June 30, James Tuedy was similarly served heir to his father, John.

When the Church was taken down in 1781-2, it was seen to have been built in part out of the remains of an older fabric, and in one of the walls there were found stones with a cross and shears sculptured in relief. This design is seen also on a stone within the ruined Church of St Mary, Kirkheugh, St Andrews, which was a Church of the Culdees.

[The Church of Scotland had undergone her Protestant Reformation in 1560. Sixteen years afterwards Mr Archibald Douglas, the minister, came to reside at Linton. On August 17 of the year 1560, the Scots Parliament had adopted the Confession of Knox as the confession of the kingdom. This must not be confounded with the Westminster Confession, which was adopted by the Church in 1646. From 1560 to 1572 the government of the Church was by Presbytery. In 1572 the Concordat of Leith resulted in a compromise between Presbyterianism and Episcopacy. By the year 1580 Episcopacy had failed, and Presbyterianism had been restored, under the guidance of Andrew Melville. In 1584, by the Black Acts, Parliament declared the King to be supreme over all persons and causes; and the chief jurisdiction of the Church was placed in the hands of the Episcopal body. In 1587 the temporalities of the Church were annexed to the Crown. The teinds and glebes alone remained to the Church.]

LINTON, KIRKURD, AND NEWLANDS AFTER THE REFORMATION OF 1560.

Owing to the dearth of ministers after the abolition of the Romish form of religion in 1560, and to the poverty of the parishioners, the three parishes in the upper part of the Lyne valley had to content themselves with a share only in a minister. The following chronological scheme indicates the arrangement briefly:—

1574—ARCHIBALD DOUGLAS came to Kirkurd; had charge also of Linton and Newlands.

1576—ARCHIBALD DOUGLAS removed to Linton, but still had charge of Kirkurd and Newlands. He appears to have had charge of the three parishes for eleven years, until 1585.

1585—ARCHIBALD DOUGLAS returned to Kirkurd; but as ROBERT ALLAN was appointed to Newlands, Mr Douglas would have now only Linton and Kirkurd.

1588—ROBERT ALLAN was suspended from Newlands, but returned in 1589.

1589—ARCHIBALD DOUGLAS continued at Kirkurd, and DAVID NAIRNE was appointed to Linton. Douglas continued at Kirkurd, and died in 1616.

Archibald Douglas ministered to three parishes (Kirkurd, Newlands, Linton) for eleven years; and to two parishes (Kirkurd and Linton) for other four years; and to one only (Kirkurd) for the last twenty-seven.

MR DOUGLAS'S MINISTRY IN TABULAR FORM.

1574 to 1585—Kirkurd, Linton, and Newlands,	11 years.
1585 to 1589—Kirkurd and Linton,	4 years.
1589 to 1616—Kirkurd alone,	27 years.
<hr/>	
Total ministry,	42 years.

1574-1589. The Ministry of Archibald Douglas.

Fifteen years. First Minister. The Church of Scotland in 1572 had compromised between Presbyterianism and Episcopacy. In 1580 Episcopacy failed, and Presbyterianism was restored under Andrew Melville. In 1584 Episcopacy was restored; the Black Acts declared the King supreme in Church and State. In 1592 Presbyterianism returned.

ARCHIBALD DOUGLAS had been presented to the neighbouring parish of Kirkurd by King James VI., on the 30th July 1574. Linton and Newlands were likewise under his charge. The stipend was £50. This was fourteen years after the Reformation. In 1576 he removed to Linton. He was the son of John Douglas, burgess of Edinburgh. For eleven years Mr Douglas had those three parishes in the upper valley of the Lyne under his care.

In 1585 Newlands obtained a minister for itself, and for other four years Mr Douglas had two parishes under his care, viz., Linton and Kirkurd. Mr Douglas now resided at Kirkurd, having removed thither in the same year, 1585.

In 1589 Mr David Nairne became minister of Linton; thereafter Mr Douglas had Kirkurd only under his charge. He died in 1616.

Mr Archibald Douglas must not be confounded with the minister of the same Christian and surnames who was minister of Peebles from 1573 to 1610, a period within the incumbency of himself.

Mr Douglas was a minister for forty-two years. During his long life, he passed through many conflicting changes in religion. If he followed himself the vicissitudes of the Church of Scotland as a faithful Churchman, his religious opinions would be—Till 1560, Roman Catholic; till 1572, Presbyterian after Knox; till 1580, modified Episcopalian; till 1584, Presbyterian after Andrew Melville; till 1592, Episcopalian after the manner of the Black Acts, with the King acting as Pope; till 1610, Presbyterian for several years; from 1610 to the end of his life, Episcopalian after the manner of the Five Articles of Perth. One wonders what his rural parishioners thought of it all. Nothing now can be learned as to Mr Douglas and his ministry, as the records of the Presbytery of Peebles do not begin until 1596. The diary of the spiritual experiences and pastoral adventures of such a minister of the period would have been of curious interest.

1589-1622.

The Ministry of David Nairne.

*Thirty-three years. Second Minister. Church of Scotland Presbyterian from 1592;
Episcopalian after 1610.*

DAVID NAIRNE was appointed to be admitted after the 4th November 1589. Presented to the vicarage by King James VI., 10th November 1597. A glebe of small extent having been designed to him, a second designation was made. But this being challenged by a heritor, and brought before the Supreme Court, the Lords, on the 25th May 1605, "ordained the parties to agree upon a common metster to measure the glebe rightly, that the minister may possess conform thereto." Mr Nairne further charged the said heritor for feal, fuel, and divot, conform to the quantity and proportion of his glebe, to the haill kirk land. The Lords of the same date found "that the minister may get pasturage and fuel in any commonty where the feuar has pasturage, but not within the feuar's pasturage." Mr Nairne died in 1622.

[In 1592 Presbyterianism was restored by Act of Parliament, after a struggle of twenty years.

In 1595 occurred on Edston Haugh, two miles from Peebles, a judicial trial by combat on horseback.

In 1596 (11th October), the records of the Presbytery of Peebles begin.]

EXCOMMUNICATION.

1596, November 2—The Presbytery ordains Mr David Nairne, minister at Lyntoun, to admonish Symon Twedy publickly in the kirk that he will be excommunicate the next exercise day.

1596, December 9—Public intimation ordained to be made throughout the whole kirks, of the excommunication of Symon Twedy, in Lintoun.

THE READER'S WIDOW.

1596, December 9—Compeared Elspeth Tuedy, relict of Adam Colquhinie, reader at Lyntoun, desiring the brethren of the Presbytery to speak to Mr David Nairne, minister at Lyntoun, that she might have the gleib lands, as her late husband had. The said Mr David, at the suit of the Presbytery, granted that she should have the same till Whitsunday, she pretending no more right nor entry thereafter; and to that effect she has found Mr Archibald Dowglas, minister at Peblis, caution.

VISITATION.

1597, May 26—The Presbytery ordain the visitation of the Kirk of Lynton to be on Monday next—Mr James Logane (Eddleston) to teach.

The Visitation of the Kirk of Lyntowne, the 30th day of May 1597.

After doctrine and exhortation made by Mr James Logane, minister at Eddilston, and invocation of God's name, the minister being removed, according to the order, trial is taken of his life and conversation and doctrine. Well reported of, for he is found honest in his life and faithful and diligent in his office. Secondly, being demanded concerning the discipline of the Kirk? It was answered—Discipline executed as occasion offers, as their Session book bears. Thirdly, being demanded if there was doctrine or catechising after noon? It was answered by the said Mr David that he began and taught the space of a month, and in the end, when as none of the quarters appointed convened, he was constrained to cease and leave off. It was ordained the said Mr David in times coming should declare such as absent themselves from the benefits of the Kirk. Fourthly, the said Mr David complained that there was an ordinance made in their Session that none should haunt or use company with Symon Twedy excommunicate, nor come in his house, which ordinance is disobeyed; therefore the said Mr David protested that in respect he was minister, and schorit (threatened) of his life by the said Symon excommunicate, and might not possess his manse and glebe, that he might have licence to transport himself. Which was continued to the next exercise day.

1597, July 7—Mr David Nairne (Linton) and William Sanderson (Innerleithen) appointed to supply the pulpit of Edinburgh on Sunday next, and the whole week thereafter.

1597, December 1—Mr David Nairne produced a presentation of the vicarage of Lyntowne, whereupon the Presbytery granted collation, and appointed Mr Archibald Douglas, minister at Kirkurde, to gang the morne and gif him institution.

VISITATION.

1598, July 20—Ordain the visitation of the Kirk of Lyntowne to be on Wednesday next—John Ker (Lyne) to teach.

The Visitation of the Kirk of Lyntowne, the 26th of July 1598.

Invocation of God's name and exhortation made by John Ker (Lyne), assisted by certain brethren. The parishioners being present, and Mr David Nairne (Linton) removed, nothing but what was honest and commendable anent his life and doctrine was reported, and on inquiry it was found that he had catechising on the Sabbath afternoon; discipline used; and all things in good order, thanks to God.

1598, September 7—A presentation was given in by the Earl of Mortoun to Mr David Nairne to the parsonage and vicarage of Lyntoun, dated . . .

1598, October 5—The parson of Stobo and the minister of Peebles, along with the minister of Lyne, appointed to travaill with the Earl of Mortoun for planting of the Kirks of Lintoun and Newlands.

1598, October 19—Nothing concluded about planting Lyntoun and Newlands. The ministers of Peebles and Eddlestoun to travaill with the Earl of Mortoun to get a settled stipend set down to each of the Kirks.

1598, November 2—The ministers of Peebles and Eddlestoun had ridden to Drochil to confer with the Earl of Mortoun about a settled stipend for Lyntoun and Newlands, but the Earl had ridden away before they arrived.

1598, November 16—Mr David Nairne (Linton) being asked about his absence from the Synodal Assembly, excused himself by his ados and turns he had in hand, with lack of silver, which excuse the brethren remitted to the Synodal Assembly as ordinary judge. The Presbytery delay the conferring with the Earl of Mortoun about planting the Kirks of Lyntoun and Newlands till his return to the country.

1599, May 17—Mr David Nairne (Linton) is ordained to receive Simon Twedy's repentance, with a view to his being loosed from the sentence of excommunication.

SIMON TWEEDIE RELAXED.

1599, June 7—Mr David Nairne (Linton) reported that according to the ordinance of the Presbytery, he had received the repentance of Simon Tuedy, in Lyntoun, and loosed him from the sentence of excommunication; and the Presbytery ordain that this be published throughout their bounds.

VISITATION.

1599, August 9—Ordain the visitation of the Kirk of Lyntoun to be on Monday eight days, the 20th of August, and to be present thereat Mr Robert Levingstoun (Skirling), and Mr Archibald Douglas (Kirkurd)—Mr David Nairne (Linton) to teach.

The Visitation of the Kirk of Lyntoun, the 20th August 1599.

After invocation of the name of God, and exhortation made by Mr David Nairne, the minister being put forth, the people are questioned concerning his life and conversation. Find it honest. 2. Concerning his doctrine, and if he teaches soundly, and they profit thereby? They answered, praised be God, they profit by his doctrine. 3. How discipline is kept? Answered that it is kept, and the Session sits every fifteen days. 4. If he teaches forenoon and catechises afternoon? Answered, he teaches on the Sabbath forenoon, and catechises in summer, afternoon; and in winter, because the bounds are wide, he takes certain of them that are next adjacent. Find the kirk repaired; the kirkyaird dykes up. The manse and glebe are in the minister's possession. The minister being questioned what obedience he gets of his parishioners? Answered, he gets good obedience of them, for which they praised God, and willed him to continue. And as to witches, &c., there are none, praised be God.

[In 1599 Roman Catholic pilgrimages were still taking place to the Cross Kirk of Peebles.

1600—The year now begins on 1st January in place of 25th March.]

VISITATION.

1601, June 25—Lyntoun is appointed to be visited the next day.

1601, July 1—In the visitation of Lyntoun, according to the several points of visitation of Kirks, inquisition being made concerning the behaviour of the minister, Mr David Nairne, and the estate of the Kirk and office-bearers therein; nothing was found, praised be God, but what is commendable, except that the minister complained that he could not get the Sabbath day sanctified after noon so well as he desired, and that he was somewhat prejudged and interrupted as well in his land or glebe as in his sowmes. For remedy whereof, with exhortation to him to continue faithful in his calling as he has begun, the Presbytery wills the elders to take order with such as give occasion of offence on the Sabbath; and as to his glebe, think good that it be designed *de novo*, with all the due privileges conform to the Acts of Parliament and ordinary practice.

[1601—In this year occurs the earliest reference to a witch in Peeblesshire.

The ministers of Peeblesshire were reported as being greatly harassed by robbers.]

THE STATE OF THE KIRK OF LINTOUN.

1602, March 25—It is a principal Kirk, not meet to be joined to another. It was at the gift of the Abbot of Kelso of old as concerning the parsonage, which is a separate benefice, and now at His Majesty's disposition, by virtue of an Act of Dissolution. The vicarage thereof is a separate benefice, presently at His Majesty's donation. Both parsonage and vicarage alleged to be at the Earl of Mortoun's gift, by reason of his infestment. The number of communicants, 400 or thereby. The parsonage, 86 bolls meal in victuall, of old set to the Earls of Mortoun for £36 by Mr Walter Balfour; and presently pays 100 merks and 20 bolls meal fiar price in augmentation. Three or four years to expire. The vicarage teind of old set for four score pounds, presently free, unset, yet possessed by Mr David Nairne, titular by His Majesty's donation, as a part of his stipend. Two prebendaries within the said parish belonged to the College Kirk of Dalkeith. The number of the ploughs and the value of the teinds uncertain, in respect of the state of the country.

REPORT OF THE VISITATION OF LINTON.

At Lyntoun, the 8th day of September 1602, Mr David Nairne, minister thereof, being removed, and inquisition being made by visitors, viz., Mr James Logane (Eddlestoun), Mr Archibald Douglas (Kirkurd), and John Fausyd (Newlands), in the usual form, all things concerning him and his parish were found at a good point commendable in the Lord; only these inlacks were willed to be finished, viz., that the kirkyaird dykes being begun to be built be perfected; that the minister wants gresssomes to be annexed to his glebe, according to the King's Acts; and that the parish would concur with the minister for sustentation of a schoolmaster, seeing the minister himself is willing to hold hand to the instruction of the youth.

[1602—Fasts and humiliations were exceedingly common throughout the Church.

1603—Burials within kirks forbidden.

1603, *March 24*—King James VI. becomes King of Great Britain.]

A DOMESTIC CASE.

1603, *June 16*—Compeared John Tod, in Lyne, and gave in the causes moving him not to adhere to Marion Younger, his wife, after this manner;—(1.) Having a bairn of five years old, which was not her bairn, in plain contempt of me, and vowed to hold the bairn's eyes to the fire and burn them out, and within two days thereafter vowed to do the same. The bairn, lying in bed with me, told me she held her eyes to the fire, as also she caused box-tree leaves and made a drink to the bairn. Which of the two were the bairn's death I know not, but the bairn died within three days thereafter. (2.) She took up an hostelrie without my command, and would not be forbidden by me, and received lymmars in my house, and gave them meat and drink contrary to my will, and in especial to — Millar, who stole furth of Wester Dawick xii. score sheip, a quarter of wool, and a peck of oatmeal, wherefore I was accused of my life by William Gray of Carlippes, and therethrough thought to have had my life had not the Lord relieved me. (3.) In the month of March, six years ago or thereby, at night, I going to lie in my barn to keep my corn out of my dwelling-house, and being furth all the night, coming in the morning, I took one Archibald Laidlay, traveller, furth of the bed where I and she lay, she sitting beside him on the bedside, lacing her claites, where before I had discharged him my house, and when I reproved her, and found fault with her, she answered that if she got not her will I should have shame of her. (4.) There was a thief that dwelt in the town, called William Sanderson, that was a stealer of lambs, and stole them from their mothers, and when he had stolen the lambs, he put them away till they were spainit. She held and received him in my house, contrary to my will, when I had forbidden her, wherethrough she put me by her occasion in hazard of my life sundrie and divers times, as your godly worships may perceive. Which causes he is ordained to qualify, and the said Marion Younger is ordained to be summoned by the minister of Lyntoun to compear the next day to answer the same.

1603, *June 23*—Compeared Marion Younger, spouse to John Tod, and denied all the alleged causes before written, and submitted herself not only to trial, but willing to underlie the law, and to thole an assize, and instantly found George Douglas and James Russell, in Lyntoun, cautioners and sureties to present her to justice in case her husband or any other will pursue her by the aforesaid criminal and cruel accusations. And therefore the Presbytery ordain the said John to compear to prove the foresaid causes to be relevant, or else he shall be judged a slanderer and incur the censure due.

1603, *June 30*—Compeared John Tod, who is ordained to find caution to pursue Marion Younger, his wife, criminally before the ordinary judges, or if not, he shall be judged an open slanderer and be censured accordingly.

1603, *July 28*—Compeared John Tod, as he was warned, and earnestly desired that the variance betwixt him and his wife might be taken up. Whereupon it is agreed that Hector Cranstoun (reader) and John Tod, of Peebles, shall reason for

the part of the said John. And for the part of his wife, Mr David Nairne (Lintoun) and John Douglas, in Lyntoun, with James Russell, shall deal as soon as they may be conveniently convened. This matter, through the sickness of the woman, is delayed.

VISITATION.

1603, August 18—In like manner that Lyntoun Kirk be visited, on Wednesday come eight days, and Mr Robert Levingstoun (Skirling) to teach there.

1603, August 31—After prayer and doctrine by Mr Robert Levingstoun (Skirling) on Hebrews xiii., 11, John Fausyd (Newlands), Mr James Logane (Eddlestoun), and Mr Archibald Douglas, minister at Kirkurde, being visitors, do find, praised be God, that Kirk to be in a good estate. Mr David Nairne, minister thereof, to do his duty without rebuke; and the parishioners to be obedient to the Word, and followers of good order, according to the particular points of visitation in all things.

THE DOMESTIC CASE.

1604, April 26—For composing of John Tod and Marion Younger, his spouse, separate this good while of their own accord, it is appointed that Mr David Nairne (Lintoun), George Douglas, Hector Cranstoun (Peebles), and John Tod, in Peebles, arbiters chosen by the parties, be warned to compare the next day to hear some final order put thereto.

1604, May 10—Conform to the former ordinance, Marion Younger compearing, produced and delivered a testimonial verifying her innocence, given to Hector Cranstoun (reader, Peebles), that he may cause this matter to be handled by the Session of Peebles. Ordained to summon John Tod, her pretended spouse, to qualify his allegiances or else to succumb.

1604, May 17—John Tod's matter, with consent of the Session of Peebles, is reported to be heard before the Session of Lyntoun, where Marion Younger is resident.

1604, June 14—Compeared John Tod, within Lyne, accused for not qualifying his complaint against his wife, and not obeying the Presbytery's citation. He is ordained, with grave admonition publicly given, seeing he has submitted, that he satisfy in Lyntoun three several Sundays and adhere to his wife under pain of excommunication.

1604, July 5—John Tod, disobedient to the voice of the Presbytery, ordained to be admonished in Lyne, Peebles, and Lyntoun, publicly in the sight of the congregations.

[*1604*—Football on the Sabbath day forbidden.

1604—The plague rife in certain parishes of the county.]

LYNTOUN GLEBE.

1605, February 7—Upon sundry considerations, it is appointed that the

ministers of Glenquhome and Newlands, with any other brethren, shall, *de novo*, design the glebe of Lyntoun unto Mr David Nairne, minister thereof, and to his successors, with gersowmes at such time as he shall intimate to them.

DISCIPLINE.

1605, February 21—Margaret Douglas, parishioner in Lyntoun, to be warned to compear the next day for giving evil language to her minister and slandering of the Session on the Sabbath day in the kirkyard after sermon.

1605, March 21—It is reported by the minister of Lyntoun that Margaret Douglas had humbled herself unto their Session, and was willing to satisfy as was enjoined; whereupon the Presbytery delay her citation.

1605, September 26—Thomas Mowbray, in Lyntoun, and John Cranstoun, in the parish of Trakquair, mentioned for censure for disobedience to the Session.

[*1605*—Infanticide denounced by the Presbytery.

1606 to 1610—Gradual re-introduction of Episcopacy.

1610—Episcopacy established.]

Interval of eleven years, 1605–1616.

1616, June 27—The minister of Drummelzear reported that Thomas Mowbray had in humility submitted himself to discipline, and would every way satisfy according to the discretion of his pastor and Session, to whom he is referred.

1616, August 29—John Woodhall, in Lyntoun, being warned, and not compearing, to answer to his minister's complaint that he had abused him, yet on report of his sickness, is continued till the visitation of his Kirk, to be on Tuesday next.

VISITATION.

1616, September 3—The which day, in the visitation of the state of the Kirk of Lyntoun, by the Moderator and other brethren with him, after doctrine and prayer, the minister being removed, nothing is reported by his parishioners, concerning his person or yet his office, family, &c., but what in the Lord is commendable. Exhorted to continue faithful. Complained to the foresaid visitors the delay of the ministration of the communion through want of the elements, which William Weiche of Blyth promised to furnish at the earliest opportunity. Next, the foresaid minister signified that he lacked the assistance of elders in his Session; for supplement whereof Captain Douglas, James Lawson, William Douglas, in Spittalhaugh, and William Waiche of Blyth are nominated, sworn, and admitted as elders, appointed to take order with all enormities and disobedience falling out within the parish. As also to hold hand for repairing of their faulty kirk. And as concerning John Woodhall upon his humiliation, and satisfaction reported, he is received into favour.

[1618—The Five Articles of Perth, drawn up by King James:—(1.) Kneeling at communion; (2.) Private communion to the sick; (3.) Private baptism; (4.) Children of eight years to be blessed by the Bishop; (5.) Certain holy days to be observed.]

MR NAIRNE DECEASED.

1622, June 6—On the same day a bill was given in by James Lawson of the Cairnmuir, in name of the rest of the gentlemen and parishioners of Lintoun, making mention that they were destitute of a pastor, by the death of their late minister, Master David Nairne, without the comfort of the Word, and order of discipline; desiring that the Presbytery would appoint one of their brethren to teach in their kirk, and sit in their Session, to hold hand to discipline until they get a minister of their own. The Presbytery appoint till their next meeting Mr John Bennett to teach and to sit in their Session, to take order with the affairs thereof.

Mr Nairne had been minister of Linton for thirty-three years.

1622, June 20—It was reported that Mr John Bennett taught in the Kirk of Lintoun, and sat in their Session.

1622, October 7—It was thought good that the Moderator should speak my Lord of Glasgow (the Archbishop) for plantation of the Kirk of Lintoun.

1622, October 31—Ordained the plantation of the Kirk of Lyntoun to be complained of to my Lord of Glasgow.

1622, December 10—Mr John Hamiltoun presented to Linton by King James VI.

1622, December 12—The Presbytery desired the Moderator to write to my Lord of Glasgow their answer concerning his letter for the plantation of the Kirk of Lyntoun.

1622-1634. **The Ministry of John Hamilton, A.M.**

Twelve years. Third minister. Church of Scotland Episcopalian.

JOHN HAMILTOUN studied at the University of Glasgow, and graduated on the 24th July 1619. He gave £10 towards building the Library of Glasgow University on the 1st August 1632.

1623, June 26—The Presbytery appoint the brethren following:—The Moderator, the parson of Peebles, and Mr John Bennett, to meet on Monday come eight days, at Lintoun, with Mr John Hamiltoun, for sighting of the manse.

1623, August 21—The matter concerning the manse of Lintoun is appointed to be put to a final issue on Monday next, by the brethren formerly named thereto.

1623, November 6—Appoint Mr John Bennett, with Mr John Syde (Newlands), to go to James Lawsons and cause him put Mr John Hamiltoun in possession of his manse.

[1624—Voluntary contribution in all the kirks on behalf of Dunfermline, wholly consumed by fire.

1624—A fast on account of the plague.]

COMPLAINT.

1626, March 2—The which day, after many citations, compeared Isobell Wadie, and a bill of complaint being given in against her by James Johnstoun, parishioner of Lyntoun, for slandering of him, confessed the same, and was ordained to compear the next day to receive her injunctions from the Presbytery, and to that effect has found William Vaitche cautioner under the pain of one hundred pounds.

COMPLAINT AGAINST THE MINISTER AND SESSION.

1626, March 16—James Vaitche and Isobell Wadie, his spouse, parishioners of Kirkurde, gave in a complaint upon the minister and Session of Lyntoun, upon the which the Presbytery did ordain the said minister and Session to be cited to compear the next day.

1626, March 31—The complaint given in by James Vaitche and Isobell Wadie against the minister and Session of Lyntoun, alleging informality in a process delated at their instance, against James Johnstoun, parishioner there, and unrighteous and partial judgment, being publicly read, the minister and Session of Lyntoun were called and did compear, and produced the process, as they were ordained. The which process, after trial, examination, and consideration, was found formal in all points; and therefore the Presbytery justified the said process, falsifying the said

complaint of James Vaitche and his spouse against the said minister and Session. And on a complaint given in by the said minister and Session of Lyntoun against the said James and his spouse, of slandering, of unrighteous judgment, and partial dealing, the Presbytery, on good considerations, ordain the said James and his spouse to compear the next Sabbath in the place of public repentance in the Kirk of Lyntoun, to satisfy, in linens, and for this cause have ordained Mr Thomas Hog to preach and receive their repentance.

PENANCES CARRIED OUT.

1626, April 13—Compeared James Johnstoun, in Blyth, desiring that his complaint given in against Isobel Wadie should be revised and considered, and she, according to her former confession, be punished as a slanderer of him. Therefore the Presbytery did ordain the said Isobel to go to the Parish Kirk of Kirkurde, and there, after sermon on the Sabbath day, to satisfy as a slanderer; and the minister was enjoined to receive her repentance. Mr Thomas Hog reported that James Vaitche and Isobel Wadie had made their repentance in the Kirk of Lyntoun for slandering of the minister and Session, conforme to the ordinance of the Presbytery.

TURNING THE RIDDLE.

1626, April 13—Compeared Richard Johnstoun, in Slipperfield, within the parish of Lyntoun, and being accused of a point of witchcraft, to wit, the turning of the riddle, confessed that he and his wife had done the same, and that he got intelligence of some geir which had been stolen from them. Farther, the said party, Richard, being posed concerning Janet Henderson, in Blyth, who was suspected to have been one of the doers of the said fact with the said Richard and his spouse, the said Richard denied that she had done the same in his presence, but confessed that both the said Janet and his own wife had reported to him that they had turned the riddle. Compeared Janet Hendersone, and being accused as before, for turning of the riddle, confessed the same, and said that she and Richard Johnstoun and his wife had all three turned the same together. Being further asked whether she had done the same since that time with Richard Johnstoun and his wife? Confessed that she had shortly turned the same in Blythe in a little house, and that at the desire of one Marion Melrose. Being further asked how she did learn the same? Answered, that being in Dreva twenty-seven years since, she had seen one Beatrix Tuedie do the same, at the persuasion of one Thomas Hendersone, a friend of hers, for some geir she wanted. Upon which the Presbytery did continue to the next diet for further trial; and ordained Richard Johnstone and Helen Hog, his spouse, the said Janet Hendersone, and Marion Melrose, in Blyth, to compear the next day.

1626, May 25—Compeared Marion Melrose, and accused of turning the riddle, denied the same; and being demanded whether she had sent Janet Hendersone to do the same? denied. But the said Janet, being called and compearing, did depone that she, understanding that the said Marion wanted some geir, did come to a house beside, and there, calling for the said Marion, did turn the riddle in her presence.

1626, *June 8*—Compeared the said Janet Hendersone, and being accused of turning the riddle, denied the same. And being confronted with the said Richard Johnstoun, she confessed thus far, that she did sit beside him, and see the same done by the said Richard and his wife, but denied that she was any actor therein.

1626, *July 6*—On which day compeared before the Presbytery Janet Henderson, in Blythe, within the parish of Lintoun, and being accused of turning the riddle, confessed the same, and came in to the will of the Presbytery. She was ordained to stand six Sabbath days at the kirk door and place of public repentance at the Kirk of Lintoun, with her feet bare, and clothed in sackcloth, and to begin next Sabbath, there publicly to confess her sins, and that sin in particular, and that she has been an odious and vile deceiver of the people. And farther, the said Janet was bound and obliged herself that if in any time hereafter she should be found doing the like, or using any such charms, she should be held guilty of witchcraft, and suffer accordingly. Richard Johnstoun, in Slipperfield, and Helen Hog, his spouse, were delated, under suspicion of turning the riddle, and were summoned to the next meeting. They were prevented doing so by sickness, and latterly by the death of the woman.

The charm of turning the riddle was practised in the following manner:—A pair of scissors was stuck in the rim of the riddle with a string through the eyes, in which two persons put each his forefinger, and suspended the riddle between them, and after spitting east, west, north, and south, said—

“By St Peter and St Paul,
By the virtues of them all,
If it was Rob that stole the plaid,
Turn, riddle, turn.”

If Rob were the thief, the riddle turned at the mention of his name, and thus the delinquent was detected.

THE GLEBE.

1628, *June 13*—Mr John Hamiltoun, being charged to remove from his glebe, he applied to the Court, when the Lords, 13th June 1628, found the designation null, because it was not made by a commissioner having power from the Presbytery to make the same; and also because “it bore not that it was done with consent of two or three honest men of the parish,” whose names ought to have been set down specially; also, this designation was of a whole new glebe, whereas there was an old glebe, which was *not* four acres complete; so that the designation should only have been made of so much as might make out the old glebe complete. He brought another action against removing from the souns grass due to the vicarlands, whereby he had privilege of pasturage, seeing the said lands were twenty-six acres, and the minister had only four thereof designed; and so he ought to have pasturage, seeing the kirkland had the pasturage of twelve souns grass. The Lords found, 2nd February 1630, “that albeit the minister bruicked four complete acres of his glebe, yet he ought to have a part of the privilege of pasturage which was due to the vicar's

land; and therefore they found due to him the privilege of one horse grass for his travelling to Presbyteries and other lawful business; and of two cows' grass for his house and family, and no more."

THE GLEBE.

1628, *July 15*—Complaint made by Patrick Bullo, metster and burgess of Peebles, Mr John Bennet, minister at Kirkurd, Thomas Hogg, parsoun of Stobo, and Mr John Hammiltoun, minister at Lintoun, to the effect that Bullo had been employed by an order from the Archbishop of Glasgow to measure some aikers of land at Linton for a glebe to the minister, and that while so occupied, John Tweedie, in Linton, and a number of accomplices, threatened to take his life if he desisted not; Tweedie also straik him in sundrie parts of his bodie, took him by the shoulder, and violently flang him over a hie and stey brae, wherethrough he has so bruised him that he is not able to exercise his lawful and ordinary service; and thereafter, in an imperious and boisterous manner, commanded the complainers to go away, for they should not get leave to mett (measure) any land there. The defender was assoilzied for want of proof.

From 1626 to 1649 there occurs a gap of twenty-three years in the records of the Presbytery of Peebles. During this time the Church occupied herself greatly with prosecutions for witchcraft. Of this unrecorded interval, nothing at present can be learned concerning Linton and the other parishes within the bounds of the Presbytery of Peebles.

In this blank period, the minister, Mr John Hamiltoun, was translated to the parish of Westerkirk, in the year 1634. He had been in Linton for twelve years. Episcopacy was the polity of the Church during his entire ministry. As Mr Hamiltoun's successor in Lintoun came from Westerkirk, the inference may be made that the Archbishop, on account of some special reason, had caused the minister of Linton to exchange benefices with the minister of Westerkirk.

1634-1639. **The Ministry of George Johnstone.**

Five years. Fourth Minister. The Church of Scotland was Episcopalian for three years, and Covenanted Presbyterian in 1638.

GEORGE JOHNSTONE was translated from Westerkirk, whither his predecessor in Linton had gone. He was presented by King Charles I., on the 15th November 1634. He was translated to Sanquhar on the 7th March 1639. Nothing whatever is known of Mr Johnstone.

[In 1635 the Archbishop, the Rev. Dr Lyndesay, visited Peeblesshire. His son was Mr James Lyndesay of Flemington.

1637, July 23—Riot in St Giles' over the introduction of Laud's Liturgy (Jenny Geddes).

1638—The National Covenant began to be signed. Rise of the Covenanters. End of Episcopacy, which had lasted for twenty-eight years.

1639—Civil war imminent, between the Covenanters and King Charles I.]

1640-1646. **The Ministry of John Hog, A.M.**

Six years. Fifth minister. The polity of the Church was Covenanted Presbyterian.

JOHN HOG graduated at the University of Edinburgh on the 26th July 1634. He was licensed by the Presbytery of Dalkeith on the 13th October 1636. He was ordained on the 5th February 1640. He was translated to the Canongate Church, Edinburgh, on the 6th May 1646. Nothing is known of Mr Hog.

[1641—Uniformity in religion between Scotland and England desired.

1643—Scotland imposes on England her Covenant (The Solemn League and Covenant) and her Order of Divine Service.

1644—Uniformity in worship secured in Scotland and England.]

1647-1682. **The Ministry of Robert Eliot, A.M. (*primus*).**

Thirty-five years. Sixth minister. Covenanted Presbyterianism was the polity of the Church of Scotland until 1661, thereafter Episcopacy, but Mr Eliot continued throughout a Covenanter.

ROBERT ELIOT graduated at the University of Edinburgh on the 24th July 1619. In 1632 he gave £40 towards the building of the library of Glasgow University. He was a member of the Commissions of Assembly in 1645, 1646, and 1648. He was translated from Kilbucho to Linton on the 27th January 1647. He was admitted to Linton on the 11th March 1647.

[1647—The Church threw aside her own Confession and her Book of Common Order, in favour of the Westminster Confession adopted the previous year.

1648—The Shorter Catechism was approved. The present version of the Psalms in metre was under consideration by the General Assembly. Holy communion was in abeyance for several years.

1649—Scotland was ruled by Cromwell's sectarian military officers. Witchcraft rampant. Patronage abolished.

1650—The ministers contribute towards raising a regiment. Scotland occupied by an English army. Neidpath Castle besieged in the month of December. Fasts, schisms, and heresies rife.]

VISITATION.

1652, December 23—Trial of the minister, Mr Robert Eliot, there. The elders reported entirely in his favour. The minister reported well of his elders, only stating that he desired that care should be had of the schoolmaster's maintenance, and the fabric of the kirk and steeple. After this the minister presented to the brethren a letter to himself from William Russell, bearing the reasons of his refusal to be an elder, and desired the said William Russell to be called that he might hear the same read, as also James Lawson, younger of Carnmoore, for the same reason of refusing to be an elder. They compeared, and when asked their reasons, William Russell answered that he had informed the minister himself in his letter, and he had no other reason. James Lawson answered that he had set down his on paper in his own hand, which he gave to the Clerk. This was read, and consideration delayed till next meeting.

1653, January 20—After considering the letters from William Russell and James Lawson, who refused to be elders, the Presbytery decided that they were not clear enough, and appointed brethren to confer with them and their minister, and to report.

SLANDER CASE.

1653, January 20—Bill given in by Mr James Lawson of Carnmoore, complaining of James Tweedy, in Linton, as having maliciously slandered his family and himself, the case being sent from the Session to the Presbytery. The Presbytery judged the bill reasonable, and ordained their Clerk to write to the said James Tweedy, in their names, to wait upon the Presbytery at next meeting, and to bring his informer, if he have any. Two members of Linton Session to be cited as witnesses.

1653, February 10—Mr James Lawson compeared regarding his bill for slander against James Tweedy, who also compeared. James Tweedy produced papers to show that he had satisfied the Kirk Session, and that the pursuer had expressed himself as satisfied also. This the Presbytery found contrary to the facts stated by James Lawson, who denied that Tweedy ever did satisfy him. The Presbytery, finding great irregularity in the Session's proceedings, they having examined witnesses in the presence of the parties, so that they could not depone with freedom, took in the matter as *res integra*, and beginning *ab ovo*, called James Tweedy and enquired of him as follows:—(1.) Whether he had, on the evening of the visitation of the Kirk of Linton, in William Dyet's house there, and in the presence and hearing of Hector Edmond and William Simpson, stated that James Lawson had given in a scandalous paper against him and his wife, but he should have purged his own house before he had defiled his neighbour's, for his own house and that family is the worst regulated in all this parish or any other round about, if matters were well tried, and that he would prove it, and had informed some of the brethren of it already? (2.) If the White Moss could speak it might tell many things. (3.) For as "high bendit" as they are, some of them either have, or is, to spin a blue web. (4.) If thereafter within three or four days he came to the said Hector Edmond and William Sympton severally and dealt with them to deny that he spake of the White Moss, but that he said the green grew beside the sandy hills? To all which he answered in order thus:—To the 1st, that he said not all that is set down there, but that when he heard Carnmoore had given him up as a scandalous elder, he said if it were well tried, it might easily be found that some in his own family would be found also scandalous, or had been also scandalous. To the 2nd, that he was not witness to it, but if the White Moss could speak, it could tell what they were doing there. To the 3rd, that some of that family, as "high bendit" as they were, either had, or might, spin a blue web. To the 4th, denies. After very considerable discussion, examination of witnesses, and so forth, and sending James Tweedy away with two brethren deputed to bring him to reason, he confessed that all the foundation he had for his slander was the fact that he had seen James Douglas, a young gentleman of Lyntoun, walking with Helen Lawson, a daughter of the complainer, on the highway, that a shower came on, and that they sat down on the wayside for a little while, that he saw nothing but "civil carriage" in their behaviour, and that he saw them part. James Tweedy ordained to public repentance.

1653, March 17—Carnmoore requests that he and his family, who are so heavily burdened with James Tweedy's slander, may be relieved, and a brother was



IN LINTON CHURCHYARD. Of unknown history—(Photo by Thomas Crozier).

appointed to go to the Church at Lyntoun to preach, and, to "ease the spirits of the persons slandered," he was to explain the reasons for the delay in James Tweedy's public repentance, which is caused by his being accused of other sins for which he is yet untried, to the congregation there.

1653, April 21—James Tweedy, for his sins and slander of Carnmoore's family, is directed to stand in the place of repentance two Sabbaths, and the second Sabbath he is to come down and humble himself before the pulpit, craving the mercy of God and of that family on his knees, and Carnmoore is directed to be present and to be exhorted to forgive and be reconciled to him.

FIRST PAGE OF KIRK-SESSION MINUTES—A FRAGMENT.

1657 (no day or month)—. . . civilie and modestlie, without anie publict scandall, known to anie of us iudiciallie, so that we know nothing why she may not be received in any Christian congregation whatsoever, as witness thir pnts., written and subscribed at command of the Session be ther Clerk.

The right reverend the minister and elders of the parish of Lintoun.—Be it known that the bearer hereof, Thomas Tod, one of our parish of Pennicuik, and Katheren M'Ewin, one of your congregation, have had their bands matrimoniall three severall Sabbaths proclaimed with us, and that we know no impediment upon the man his part to hinder the solemnization of thair mariage qlk. we testifie be thir pnts., written be James Morisone, scribe to our Kirk-Session, and subscribit be the minister at Pennycuik, the 6 of December 1657.—WILL DALGARNO.

Collection this Sunday, 12s. 6d., because the harvest time no Session was kept on the week day, wherefore all the harvest through the elders kept Session the Lord's Day after noon. This ordains that those who stay without church in the tyme of sermon be taken notice of and advertised to attend the sermon within the church under pain of censure. Given to Marion Twedie, 16s.

1657, September 30—Collection the Sabbath before, 11s. 10d., for now harvest is done the Session met not till Wednesday, as was in use before. It is declared that it was publicly intimated because many stay without doors upon the Lord's Day not without scandal, that whoso was found to do so in time coming should be summoned before the Session and censured. No other thing delated to the Session.

1657, October 7—Collection the Sabbath before, 27s. Given out by the minister four marks for tickets (tokens), because the Sacrament of the Supper was intimat the Lord's Day before. Nothing delated this day.

1657, October 10—Being Saturday, and preparation sermon preached by Mr Robert Broun; was collected 35s. Such of the parish as were to be admitted to the Sacrament received their tickets, and such others from other parishes as brought testimonials. Given to Robert Veitch, 30s. To a poor man, a stranger, 6s.

1657, October 11—This day the Sacrament of the Supper was celebrat. The morning service by Mr Patrick Purdie, minister at Newlands; the forenoon by the minister; the thanksgiving afternoon by Mr Alex. Dickson, minister at Kirkurde.

1657, October 12—This day Mr Wm. Dalgarno, minister at Pennycuik, preached

a thanksgiving sermon. The collection the day before and this also, £9 10s. 6d. Given to a poor man, 2s.; given to Wm. Fleming, 6s.; given to the schoolmaster, 3 lib.

1657, October 14—The elders convened; no refers, neither anie delation.

1657, October 21—Collected the Sabbath before, 11s. 6d. Given to Marion Twedie, 6s.; given to a poor man by the minister, 6s. It is enacted that tinklers and sturdie beggars be not suffered to remain in an aillhouse longer than till they be refreshed.

1657, October 28—Collection Sabbath before, 15s. 8d. Nothing delated.

1657, November 4—Collection Sabbath before, 30s. No Session this day, because the minister was at the Synod.

1657, November 11—Collection the Sabbath before, 15s. Nothing delated.

1657, November 18—Collection the Sabbath before, 6s. 2d. Given to William Fleming, bethell, for his quarters, 16s. This day a testimony received for George Wauch; the tenor of it follows:—To all and sundrie whom it may concern,—Be it known that the bearer hereof, George Wauch . . . (Unfinished to this day).

1657, November 25—Collection the Sabbath before, 9s. William Veitch is complained on to the Session by the minister that he and Christian M'Ghie, a papist, remained together in companie at Blyth; whereupon they are ordained to be summoned before the Session against the next day.

1657, December 2—Collection the Sabbath before, 16d.; it was a tempestuous day. William Veitch and Christian M'Ghie called, and not compearing, are ordained to be summoned *pro secundo*.

1657, December 9—Collection the Sabbath before, 11s. 6d. William Vetch and Christian M'Ghie called, and not compearing, are ordained to be summoned *pro tertio*. Given to a poor boy, 40d.

1657, December 16—No collection the day before, because the minister was preaching at Eddlestoun, as he was commanded by the Presbytery. William Vetch and the woman called, and not compearing, are ordained to be summoned before the Presbytery.

1657, December 23—Collection the Sabbath before, 18s. Nothing delated.

1657, December 30—Collection the Sabbath before, 11s. Reported that William Vetch and the woman are removed out of Blyth, so that till it be tryed where he and the woman are they are to be continued. Thomas Bell delated for striking his wife and drunkennesse, to be summoned against the next day.

1658, January 6—Collection the Sabbath before, 15s. 4d. Given to Marion Twedie, 12s.; to a poor man of the parish of Biggar, 6s. Thomas Bell called, and not compearing, ordained to be summoned *pro secundo*.

1658, January 13—Collection the Sabbath before, 13s. 8d. Given to John Alexander, a poor idiot, 12s. Thomas Bell called, and not compearing, is ordained to be summoned *pro tertio*. This day delated to the Session that John Graham, in Blyth, is reported to be under the scandal of drunkenness, and therefore is ordained to be summoned before the Session against the next day. This day the elders did nominate for exercising that function of eldership this year, and the younger men to

be deacons, the persons following:—For Carlips, James Russell; for Whitfield, Archibald Wilson; for Spittlehaugh, Will Douglas, James Dowglas; for Slipperfield, William Russell, Richard Vetch; for Blyth, Robert Vetch, James Murdoch; for Carnmuir and the moor roads, the young lord of Carnmuir and John Vetch; for Ingerstoun and Carlefoot, James Vetch; for the toun of Linton, James Douglas of Townhead, James Giffart, James Dowglas of the Hall, James Alexander, James Younger, Andrew Porteous, Will Hadden, George Purdie, John Melrose, Gilbert Eliot.

1658, *January 20*—Collected the Sabbath before, for a public use, 6 lib. and 6d. Thomas Bell compeared, and denied drunkenness, and therefore is again summoned *apud acta* against the next day. John Graham, compearing, denied drunkenness, but because the place where he was drinking was the toun of Kirkurd, therefore he is ordained to compear before the Session at Kirkurd to answer therefor the first day of their meeting. William Veitch and Christian M'Ghie, because it is not yet known where they are, to be continued. The intimation of the names of elders and deacons before the congregation to be continued to further and more serious consideration.

1658, *January 27*—Collected the Sabbath before, 34s. Thomas Bell called and not compeared; is ordained to be summoned before the Session again. William Veitch and Christian M'Ghie yet continued for the former reason. It is thought fit by the Session that the collection and debursements be written in a place apart.

1658, *February 3*—The whilk day, Thomas Bell called, compeared, submitted himself to the Session, and is enjoined the next Lord's Day to go to the public place of penitence and there to acknowledge his drunkenness before the congregation, as also the beating of his wife, and to give signs of his repentance therefor, that the scandal may be removed, which he accepted to do, and was content if he should fall in the like again that he should not be suffered to remain in the parish. For the reason before mentioned, William Veitch and Christian M'Ghie still continued. Nothing this day delated to the Session by any of the elders or the visitors, who searchit the toun the Sabbath before in time of sermon.

1658, *February 10*—Thomas Bell's obedience the Sabbath before the elders accepted. William Veitch and the woman still continued. No new delation from elder or searcher. The nomination of the elders upon serious consideration yet delayed.

1658, *February 17*—William Veitch continued as before. The intimation of the elders continued till a further trial of their conversation and qualification. Nothing this day delated to the Session.

1658, *February 24*—Upon the former consideration William Veitch, as also the intimation of the elders and deacons to the congregation, still continued. Nothing delated this day.

1658, *March 3*—Continuation of what before for the same reasons. No new delation.

1658, *March 10*—Nothing but what before can be reported concerning this day.

1658, *March 17*—No delation. Continues the process against William Veitch

and Christian M'Ghie till we should hear where they are. Continues also the intimation of the elders' names till a more full meeting of the Session.

1658, March 24—No delation from elder or searcher. The former matters continued.

1658, March 31—No delation. Continuation as before.

1658, April 7—Nothing beside the former can be written concerning this day.

1658, April 28—The former matters continued for the former reasons. This day delated John Law, in Dolphinstoune, for drinking all the time of sermon, being Wednesday the 14 of this instant. Delated Alexander Lyon, Andrew Gray, and — Meinyes, in Kirkurd, to have been scandalous in drinking the Lord's Day before, wherein the minister is ordained to write to the minister of Dolphinstoune that John Law may be cited to compear before our Session, and the elders of Blyth to speak to the minister of Kirkurde to the end his parishioners may answer before our Session for their scandal against the 12th of May.

1658, May 12—No Session the 5th of May, because the minister was at the Synod. This day all matters continued that were reported before, for the reasons formerly expressed. Compeared John Law, and submitted himself to the Session, as he was ordained by his minister to compear upon the letter written to him by the minister of Lintoune. The parishioners of Kirkurd that were scandalous did not compear, neither any report concerning them, because no elder of Blyth was present, so nothing could be done till their coming.

THE EARL OF QUEENSBERRY AND LORD LINTON.

1658, May 12—Delated to the Session a slander concerning the Erle of Queensberrie, that he was the last Lord's Day in Brighthouse and Lintoune all the day, and came not to sermon, neither before nor after noon, but was in Mr Stewart's house in the time of afternoon sermon, as was alleged, drinking; and concerning my Lord Lintoune, who, though he was at sermon the forenoon, yet was in Mr Stewart's with the Erle of Queensberrie after noon, but it is answered by the minister that upon the Monday morning he went up to the Brighthouse to shew these lords how scandalous they had been the day before, and the Erle of Queensberrie his defence was that his absence from sermon was not in contempt of God nor the Church's ordinance, but having been under physick the eight days before in Edinburgh, and upon the Saturday, riding from thence, his condition was such upon the Lord's Day that he was not able to rise before twelve hours, and when risen and coming down to Lintoune, he found himself not able to stay in the congregation the space of quarter of an hour. The Lord Lintoun defended himself with this, that purposing to come to sermon after noon as he had done before noon, he was overtaken with such a bleeding at the nose as continued the most part of the time of the afternoon's sermon. Notwithstanding all this, Mr Stewart was ordained to be summoned before the Session against the next day. The Session ordained John Law to confess the scandal he had given before the congregation, the next Lord's Day, in sign of his repentance that thereby the same might be removed, which he was content to do.

1658, May 19—No Session, because of the minister's sickness.

1658, May 26—Neither any Session this day, because the minister was still sick.

1658, June 2—Concerning William Veitch, the minister declares to the Session that he is ordained to give him public admonition out of pulpit betwixt and the next Presbytery day, as he had done the Lord's Day before, admonishing him for the first time, and the Presbytery had enjoined him to write to the Presbytery of Kirkcudbright about the woman Christian M'Ghie, seeing they heard she was in some place within the bounds of that Presbytery, which he had done. One of the elders of Blyth reported that the parishioners of Kirkurd, who had been scandalous in drinking at Blyth upon the Lord's Day, were not summoned because of the minister of Kirkurd his grievous sickness. This day the elders did commit to the persons following, viz., the Laird of Cairnmoor, William Douglas in Spittlehaugh, James Douglas of the toune head of Lintoune, James Giffart, to meet together and agree upon a leet for elders and deacons, advising with the former leet, and to report to the Session. The Session were satisfied with John Law's obedience the Lord's Day before. This day delated to the Session Thomas Dods for drunkenness and fighting in his drunkenness, and he is ordained to be summoned to compear before them the next day. Compeared Mr Stewart, and declared that the Erle of Queensberrie and the Lord Lintoune were in his house in the time of the afternoon's sermon, but there was no drinking, my Lord Queensberrie being not well, and my Lord Lintoune falling a-bleeding, which continued for the most part of the afternoon's sermon, and kept him and the rest of the company was there from sermon; acknowledged indeed the drinking of three chopins of wine after sermon, which could not be scandalous, as he thought, among so many. Since the Session could prove nothing, they admonish him to beware of giving scandal, and to study to walk close with God. It is thought fit by the minister that the week-day's preaching, and consequently the Session after, be changed from the Wednesday to the Tuesday, for the better keeping correspondence with the nearest neighbouring ministers that they may hear one another in the day of their preaching, whereunto the Session consented.

Note regarding James Giffard, one of the Elders mentioned above:—The name appears in large characters, rudely carved, on a remarkable rock at the north boundary of Peeblesshire, on the estate of Carlops, later united to Newhall. It is called the Harbour Craig, and a view and description of it is given in the Scenery Edition of *The Gentle Shepherd*. Besides numberless dates, "J. Giffard" is conspicuous among many names and initials left by the Covenanters who took refuge about it after the battle of Rullion Green, on Pentland Hills, and occasionally during the whole of the religious persecutions of Charles II. In *The Lintoun Cabal*, Portioner Giffard is again introduced, as the most prominent character, at the jovial smith's invitation to their morning's draught.

1658, June 8—Those of the Session who had committed to them from the Session to report a list of elders and deacons declared they had never met yet. The sickness of the minister of Kirkurd makes the scandalous persons in that parish to be continued. Compeared Thomas Dods, and confessed and submitted himself to the Session, who ordained him to come again the next day. Delated to the Session that Elspeth Badzenoch had reported that Adam Blaikie and Mt. Drysdaill, servants with

her in Mr John Dickson's house, had conversed together scandalously before the fornamit her removal, which was in December before; wherefore she is ordained to be summoned against the next day, to compear before the Session.

1658, June 15—Thomas Dods, compearing, is enjoined the next Lord's Day to go to the public place appointed for penitents, and there to satisfy the congregation for removing of the scandal; which he accepted to do. Compeared Elspeth Badzenoch, and reported that she had taken offence at the carriage of Adam Blaikie and Mt. Drysdail, and that she had heard them wrastling together in a chamber, but would not say that they were guilty of immorality, only desired that the man might be cited to see whether he would deny or not, seeing the woman was removed at Mertimes last; whereupon they ordained Adam Blaikie to be present against the next day, as also summoned Elspeth Badzenoch to be present against the next day. The minister of Kirkurd is still sick; the scandalous persons of that parish are still continued. The Session is satisfied with Thomas Dods his obedience. This day Florence Murdoch desired a testimonial, which was granted. The elders have done nothing yet about the new list of elders and deacons.

1658, June 22—No Session this day, because the most part of the elders were absent.

1658, June 29—Those of the Session to whom it was committed have done nothing yet about the new list of elders and deacons. Compeared Adam Blaikie, and denied all scandalous carriage with Mt. Drysdail, and offered to give his oath, and complained of Elspeth Badzenoch slandering him. Compeared Elspeth Badzenoch, and not being able to prove any thing she had said, and there being some presumptions that she had spoken out of feeling, the Session ordains her publicly the next Lord's Day to acknowledge her case and offence, giving charges for removing of the scandal; which she is content to do. Nothing can be done concerning the parishioners of Kirkurd that were scandalous in drinking among us, because of the minister of Kirkurd's continuing sickness. Delated this day, Andrew Alexander, in Blyth, for that he was both scandalous himself in drinking, and his fourth occasion of scandal, wherefor he is ordained to be summoned.

1658, July 8—The Session is satisfied with Elspeth Badzenoch her obedience. Nothing is yet done concerning the new list of elders. The parishioners of Kirkurd continued upon the former reason. Andrew Alexander called, and not compearing, is ordained to be summoned *pro secundo*. Delated a slander of immorality betwixt George S. and Mt. V., both in Blyth, therefore they were ordained to be summoned against the next day.

1658, July 13—The minister of Kirkurd is still sick. No list yet given in for elders and deacons. Andrew Alexander called, and not compearing, is answered by the officer that he was not at home but in the high land mawing, and so not summoned, wherefore he is ordained against his homecoming to be yet summoned *pro secundo*. George S. and Mt. V. called, and not compearing, to be summoned *pro secundo*. John Dods desiring a testimonial it is granted. The like is granted to Helen Scot. Delated John Hamiltoun for unnatural beating of his wife upon the Lord's Day at night, and is ordained to be summoned against the next day.

1658, July 20—The minister of Kirkurd still sick. No list of elders yet agreed upon. Andrew Alexander not yet come home. Compeared George S. and Mt. V., and confessed immorality but upon promise of marriage; desired the promise of their marriage to be intimate any day to the reader that they might be married, and offered satisfaction to the Session and congregation for the offence given by their untimely fellowship. Whereupon the Session ordained them to appear in the public place for penitents the Lord's Day immediately before their marriage for the end above certified, and so gave warrant for intimating their banns matrimonial three several Sabbaths. John Hamiltoun called, and not compearing, is ordained to be summoned *pro secundo*.

1658, July 27—No Session this day because of the minister's absence.

1658, August 3—The minister of Kirkurd still sick. Nothing done as yet by the elders to whom was committed the giving a list of the new Session. Andrew Alexander not yet come home. Compeared John Hamiltoun, confessed with grief the beating of his wife; the Session delays to enjoin him till another day, because he says he was to go to Lothian; they granted him twenty days for his business, and then to compear before them.

1658, August 10—The minister of Kirkurd still sick. No list of elders yet ready. Andrew Alexander not yet come home.

1658, August 17—The minister of Kirkurd still sick in his sairs. Nothing yet done about the new Session. Andrew Alexander now to be summoned against the next day *pro secundo*.

1658, August 24—The Session is satisfied with George S. and Margaret V. their obedience. The minister of Kirkurd still sick. Nothing yet done about the new Session, and no Session this day, because the elders met not.

1658, August 31—No Session this day, because the elders convened not.

1658, September 5, being Sunday—This day the Session convened after both sermons, because no meeting could be on the Tuesday because of the harvest. The minister of Kirkurd yet sick. Nothing done yet about the new Session.

1658, September 12 (Sunday)—All the former "refers" continued as before. John Hamiltoun is ordained to be summoned against the next day, because of his former scandal, confessed the 3rd of August.

1658, September 19 (Sunday)—Andrew Alexander compeared, and denied scandalous drinking in his house; is admonished to be circumspect and look to it that he suffer not excessive drinking or any drinking at . . . times, under censure. Compeared John Hamiltoun, and before the congregation confessed humbly his offence in breaking the Sabbath by beating his wife, craved pardon at the hand of God, and desired the whole people to take example by him and pray for him; so was received. No scandal proven against the people of Kirkurd, Alexander Lyon and Andrew Gray, except it be drinking two pints ale; wherefore they are rebuked, now compearing.

1658, September 26 (Sunday)—Nothing done about the new Session, wherefore the matter is continued till a new election be made by the minister and old Session. Delated to the Session a scandal occurring the Lord's Day before by James Twedy,

son to John Twedy, of the east toune of Dunsyre, also in time of sermon going to Yarrafoot within this parochin, and broke open a locked door and took forth some beasts that were pounded, being found in their grass or corn; the Session desires the minister to write to the minister of Dunsyre.

1658, October 3 (Sunday)—The minister not having yet written to the minister of Dunsyre is of new desired to write, and promises to do it.

1658, October 10—The minister reported that he had written to the minister of Dunsyre, but no answer returned. Delated a scandal of immorality, Andrew W. with Elizabeth D.; the parties to be summoned against the next Session day.

1658, October 19—Because harvest is done, therefore the Session convened this day, being Tuesday. No answer from the minister of Dunsyre. Compeared Andrew W., confessed immorality with Elizabeth D., under promise of marriage; the woman, not present, to be summoned against the next day. Scandal delated of Sara W. for drunkenness and unbecoming carriage in her drunkenness, and that often; she is ordained to be cited against the next day.

1658, October 26—No answer from the minister of Dunsyre. Elizabeth D. called, and not compearing, it is reported she was in Edinburgh, but would compear the next day. Compeared Sara W., and could not deny, but because she seemed to be far from repentant, the Session thought that she should go to the place appointed for scandalous persons every Lord's Day till they might charitably judge of her repentance.

1658, November 2—Compeared Elizabeth D., and was charged with immorality with Andrew W., upon promise of marriage. Both desired the promise might be intimated according to the order. The Session would give no answer till the woman's father was spoken to, and desire Andrew Porteous to speak betwixt and the next day of Session. No answer from the minister of Dunsyre, wherefore James Vaitch is desired to speak to him because he dwelleth nearest to him. Stent-maisters chosen to break a stent for the scolemaster, his stipend being an hundredth merks usual money of Scotland, viz.:—James Lausone of Carnmure, William Russell of Kingsyde, James Younger, Andrew Porteous, in Lyntoune, William Douglas, in Spittlehaugh, Robert Vaitch, James Murdo, in Blyth, James Vaitch, in Yarrelfoot, and Archibald Wilson, in Whitfield.

1658, November 9—James Vaitch reported that he went to Dunsyre, but the minister was gone to Lanerik, so is desired yet to speak him. Andrew Porteous reported he had spoken Elizabeth D. her father, who, displeased with his daughter for her immorality, would not come to agree to the marriage, yet would not hinder it; whereupon the man and the woman are summoned for their untimeous fellowship, to take away the scandal by coming to the public place appointed for scandalous persons one Lord's Day before their marriage, and the Session give warrant to proclaim the promise three several Sabbaths next ensuing. A testificate received for Isabell Dodds, mother to James Prettes, subscribed by the minister of Dunsyre. The Session grants a testificate to Helene Scot, and for Helen White, another is granted to Isabella Wilsone. The tenor of the testimony received for Isabell Dodds is as follows:—"These are to testifie that the bearer hereof, Isabel Dodds, hath lived

in this our parish of Dunsyre this long time bygone without any scandal public or offence to our knowledge. In testimonie of the premisses these presents were written at Dunsyre, the first of June 1658, and subscribed by the minister."

1658, November 16—Compeared James Tweedie, son to John Tweedie, in the east toune of Dunsyre, who, though he confessed the shooting of ane lock and opening of ane door and taking forth some beastes upon the Lord's Day, being a fast with us, yet without any repentance, said he was not answerable to man for what he had done. Whereupon the Session, because of the infrequency, three elders only being present with the minister, caused cite him *apud acta* to be present the next day of the Session; he answered he would not come again, yet they enjoined him upon his hazard.

1658, November 23—James Tweedie not compearing, the Session thought fit the minister of Dunsyre should be written to. The Session is satisfied with Andrew W. and Elspeth D. their humble acknowledgment of the immorality by untimorous fellowship, for removing of the scandal.

1658, November 30—No Session this day, because few elders were present by reason of the storm and tempestuous weather.

1658, December 7—No Session this day. By reason of tempestuous weather the elders were not present.

1658, December 14—Because the Session this day, upon conference with Sara W., pitying her condition, it was thought expedient that the minister and other elders should meet with her, and if they could conceive any good of her amendment to receive her, upon her declaration before the congregation in the usual place, which they thought sufficient for removing of the scandal.

1658, December 21—No Session this day. By reason of the tempestuous weather the elders could not meet.

1659, January 4—No Session this day, because of the infrequent convention of the elders, by reason of the tempestuous weather.

1659, January 11—The elders convened. James Tweedie called, and not compeared. The minister reported that he had written to the minister of Dunsyre.

1659, January 18—The elders convened, and after prayer, James Tweedie called, and not compeared. The minister declared he had written to the minister of Dunsyre, but had received no answer.

1659, January 25—The elders convened, and after prayer, James Tweedie called, and not compeared. No answer as yet is comed from the minister of Dunsyre.

1659, February 1—The elders convened, and after prayer, James Tweedie called, and compeared, and having submitted himself to the Session's will, after the acknowledgment of his breach of the Sabbath, the Session enjoined him to make public acknowledgment of his offence in the presence of the congregation, for taking away of the slander.

1659, February 8—The elders convened, and after prayer, nothing of importance coming before them, except the agreeing with James Giffard, portioner of Lyntoun, for the buying of his house for a school, which was delayed until admonition should be made to the heritors and elders for that effect.

1659, February 15—The elders convened, and after prayer, nothing being found of importance, after prayer they were dismissed.

1659, February 22—The elders convened, and having prayed, nothing coming before them of concernment, after prayer they rose.

1659, March 1—The Session being convened, nothing being done, by reason of the infrequent meeting of the elders, wherefore it was ordained that everyone of the elders that was present might advertise those that were absent to be present against the next Session, because the minister, by the orders of the Presbytery, was to preach the immediate following Sabbath at Saulsborou (Salsburgh?) Kirk, therefore the minister he would not be present to desire them to be present at the said Session.

1659, March 8—This day the elders convened, and after prayer, no reference from the last Session, and the elders inquired what they could say that day that might be taken notice of by the Session, and nothing remembered, the Session closed with prayer and thanksgiving.

1659, March 15—This day nothing remembered.

1659, March 22—All things done according to order; nothing remembered this day.

1659, March 29—Nothing done except a desire to be heard that sturdy beggars were not received in any house to abuse God's benefits or blaspheme His name.

1659, April 5—After prayer, nothing being found to be done in reference to the former Session, neither anything being remembered by any of the elders, after prayer they were dismissed.

1659, April 12—This day the elders being convened, and no reference from the last Session, neither any less matter considerable came in remembrance, after prayer the Session was dismissed.

1659, April 19—This day, after prayer, nothing being remembered, neither having any "refer" from the former Session, all things being done according to order, the Session was dismissed.

1659, April 26—This day, nothing being remembered, all things being done according to order, the Session was dismissed.

1659, May 3—After prayer, compeared Marian Currie and Marian Tweedie, being delated for chiding, they are ordained to be summoned to the Session against the next day. The Session this day ordained John Andrew to view the churchyard gate and to make a door for the same.

1659, May 10—After prayer, this day the Session found it requisite to appoint sermon upon the Tuesday because of some importunity that caused the minister to be absent on the Tuesday following. Compeared Marian Currie and Marian Tweedie, confessed their offence, and being removed, the Session thought fit that they should humble themselves and crave God pardon to be reconciled, and enacted they undergo a higher censure if they should be found in the like fault again; who, being called upon, obeyed, reconciled, and so dismissed. John Andrew declared that he had viewed the churchyard gate and had made a door thereto, according to the Session's direction, for which the Session allowed him to receive payment from the boxmaster. The Session thought fit that there should be a frequent meeting of

elders against the next day, and therefore the minister was desired to make intimation to that effect the next following Lord's Day.

1659, May 17—This day, after prayer, the Session passed to the trial of the elders, concerning their fidelity and conversations, and desired by the minister to declare what they know one of other according to their conscience; so one being removed at once, till it passed through all, they were approven all of them except Andrew Portise, who was rebuked for his often drinking, and certified if found faulty that way again, he should be deposed from his eldership, and censured accordingly; also acknowledged his offence, and promised by the grace of God not to do the like thereafter.

1659, May 24—All things being done as became, nothing was remembered this day.

1659, May 31—Nothing remembered this day; all things being done according to order, the Session was dismissed.

1659, June 7—After prayer, nothing remembered; the Session was dismissed.

1659, June 14—This day the Session ordained the names of the elders and deacons to be read upon the next Lord's Day, that if any person or persons had anything to object against any of them, they might declare it to the Session before their admission. Likewise it was ordained that those who were strangers and lately come to the parish should bring their testificats, otherwise to be debarred from the Sacrament.

1659, June 21—Nothing remembered this day; all things done according to order; the Session was dismissed because there were few present.

1659, June 28—After prayer, the church officer, being ordained to call at the church door openly if there were any to object against the foresaid elders, he could; but none compeared, wherefore the Session was to proceed with the election upon next Lord's Day and to take the oath. Their names are those:—William Douglas and James Douglas, in Spitalhouch; Robert Veth, James Murdoch, Walter Foster, in Blyth; James Veth, in Yarlfoot; William Russell of Kingsyde; Richard Veth, Alexander Russell, the Laird of Cairnmuir, Alexander Chisholme, James Russell, George Wilsone, William Haddine, James Alexander, James Douglas, James Giffart, James Younger, elder; Andrew Portis.

1659, July 5—The elders that were convened the Sabbath before, convened all Janet D., guilty of immorality and uncleanness with Thomas D., son to William D., of Spithlouch, about three years before, and was not enjoined to come in public to declare her repentance for the taking away of her scandal, compeared this day, and brought two testificats, whereupon she was enjoined for removing of that scandal to come to the public place appointed for penitents the next Lord's Day, the Tuesday after, being the day of weekly sermon, and the next Lord's Day thereafter.

1659, July 12—Nothing done this day because of the infrequent meeting of the elders.

1659, July 19—The Session being convened, and the communion being to be celebrated the next day after, as was intimated the Lord's Day before, tikitts are given to the elders that were appointed to distribute them, together with the names of all

ignorant and scandalous persons that are to have none, and so be debarred from the Sacrament.

1659, July 26—The Lord's Day before the communion being celebrate, the Session took notice of those who are not communicat, and ordained to try who they were.

1659, August 2—Nothing done this day by reason of the infrequent meeting of elders.

1659, August 9—The elders convened, who ordained it to be recorded for remembrance that Janet D. had obeyed the Session's ordinance for the scandal given by her immorality, which was removed. James D. and his wife, Marianne T., of ane long time debarred, because delated as guilty of uncleanness, both now by ane confessing which at Peebles to Janet Couttes, who speaks many lies, and many years before; the man also delate at Dalkeith by ane confessing; they petitioned the Session that they might be admitted to the ordinary, who referred him to the Presbytery.

1659, August 16—The Session convened, and it was declared to them by the minister that James D. had petitioned the Presbytery, who could not be resolved that day how to give him answer.

1659, August 23—This day delated Thomas Murray, in Blyth, for fearful oaths heard and taken notice of by the minister himself, being in Blyth; is ordained to be cited against the next day.

1659, August 30—This day Thomas Murray called, and not compeared, to be summoned *pro secundo*.

1659, September 6—No Session, because the elders were not present.

1659, September 13—Some elders present, the reason of the absence of the rest is found to be that harvest began, therefore it is thought fit the Session shall be keepit till the harvest end upon the Lord's Day, after both sermons; and intimation hereof to be made the first Lord's Day coming. And Thomas Murray to be cited against the 25 day, being the Sabbath.

1659, September 25—Thomas Murray called, and not compeared; to be summoned *pro tertio*.

1659, October 2—Compeared not Thomas Murray, but sent word with the elders that he should be present the next day.

1659, October 9—There was no Session, because the minister was at Eddilstoun, and Mr Andrew Hamiltoun preached.

1659, October 16—Compeared Thomas Murray, who could not deny, but because he was chiding with his neighbours in the meadow, we desired to know of him with whom, what if any evil of that kind more was found it might also be censured, and he named William Thorburn. The said Thomas was summoned *apud acta* to be present the next day, and William Thorburn is to be summoned *pro primo*.

1659, October 23—Compeared Thomas Murray and William Thorburn. Thomas affirmed he was as guilty as he was. Howsoever, the said Thomas his censure is delayed, and the elders of Blyth to try the matter by the neighbours and report to us.

1659, October 30—Compeared all parties, viz., Thomas Murray and William Thorburn, and the elders in Blyth, inquired what they had tried concerning William Thorburn, answered they had taken pains but could find nothing. Thomas Murray still affirming William Thorburn his guiltiness, all was delayed till the next Session day, which could not be the next Tuesday (for now, praised be God), the harvest was ended, because the minister and his ruling elders were to be at the Synod that day.

1659, November 8—Compeared Thomas Murray, and he could prove nothing he had said against William Thorburn, yet said he would prove him guilty of swearing and chiding at any other time, and that upon a Lord's Day in the morning, and gave up for witnesses, James Sanderson, in Blyth, Thomas Sanderson, his son, and Katherine Clerk there, who are ordained to be cited the next day.

1659, November 15—The witnesses called, and not compearing, ordained to be cited *pro secundo*.

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1659, November 22—The same witnesses called and not compeared, ordained to be summoned *pro tertio*. Delated this day John Hamiltoun, for that upon the Lord's Day past ane fortnight coming to the church with some, . . . and seeing ane fish in the water he went back for ane leister, and returned, and there and then the fish was slain, and he being for the present in the kirkyard, while the Session was sitting, was called in and confessed his breach of the Sabbath, whereupon he was ordained the next Lord's Day before the congregation to confess his sin, that the scandal taken might be removed.

1659, November 29—Compeared Thomas Sanderson, witness, and his oath taken, declared that Sunday morning spoken of by Thomas Murray he never heard nor saw William Thorburn, for he was ane myl off the toun. Compeared Katherine Clerk, and upon her oath, declared that William Thorburn was indeed engaged with some beasts that were roving, and a horse beast of hers being out that night she asked him when he saw it. He answered—"Feind take it and her both." The old man, James Sanderson, not present, desired to come against the next day, the Session excusing his age and infirmity. John Hamiltoun his obedience reported. This delate:—William Symson, in Scottistoun, within the parish of Newlands, that he should on the Lord's Day, about a month before, have shed out some sheep of his on the ground belonging to Blyth where they fed, and took them away off that ground. Wherefore the elders of Blyth are desired to send word to the minister of Newlands that he may cause summon him to compear before this Session, being the 6th of December.

1659, December 6—This day compeared Thomas Murray, and confessing his fearful and blasphemous oaths, was for that and his accusing of William Thorburne out of spleen, and not able to prove what he said, ordained to acknowledge his grievous fault before the congregation, for satisfying the Church, and taking away the scandal; so it was thought needless to cite the said James Sanderson, who was so infirm, any more.

1659, December 13—Nothing done, because of the rare meeting of the elders. By the way it's to be noted that William Vetch, in Blyth, against whom we have proceeded so far with our censures, hindering our further proceeding by his excuse

that he could not come to the Presbytery because he was imprisoned within the Tolbooth of Edinburgh, where he yet lieth, whereby it is that this long time we have not made mention of him, neither can till we know he be liberate.

1659, December 20—Because only four elders were present, the former things were delayed till the next day, as the not compearing of William Symson, within the parish of Newlands, and Thomas Murray his not yet obeying the Session's ordinance. Yet this day was delated ane scandal of immorality by Richard J., in Whytfield, with Ellen L., his servant, who are to be cited against the next day.

1659, December 27—Because of the Session and few of the elders being present, after sermon no Session could be kept.

1660, January 3—This day compeared Ellen L., and with tears confessed immorality with Richard J., and earnestly desired that the scandal and offence which she had given might be removed by what censure the Session could put upon her. Whereupon she being put forth, till the man with whom she had said she had fallen in immorality with might be called, Richard J. called, and compearing, confessed his relapse in immorality with ane sad countenance, and that he deserved a graver censure now he thought the Session (whom he knew to desire his repentance) would inflict. So went furth, and the woman was called in and enjoined to come in public in the place where penitents show themselves some days, till, by ecclesiastical laws, her repentance might be charitably judged of, and she ordained in the meantime to have her recourse to her minister and elders for evidencing her sorrow. Richard J. again called, and enjoined ever after that the woman should be received to compear with the congregation, to come in public every Sabbath till his repentance for his sins and relapse be suitably purged, and often to resort to the minister and elders for manifesting the sorrow of his sins. Because Thomas Murray did not obey the Session as he was enjoined, is ordained to be summoned to the Presbytery of Peebles against the next day of the meeting. Because no word was heard from William Symson, in Scottstoun, the Session desires the minister to write to the minister of Newlands to cause cite him to come before their Session, for the breach of the Sabbath.

1660, January 10—Reported that Thomas Murray is summoned before the Presbytery; William Symson not compearing, the minister to inquire of the minister of Newlands thereanent.

1660, January 17—Compeared Thomas Murray, and excusing his not coming to yield obedience because of his daughter's sickness, none the less in respect that it was delated to the Presbytery, he is ordained to compear before the same the first day of their meeting. William Symson called, and not compearing, his minister is again to be advertised to cause summon him *pro secundo*. Because Ellen L. hath appeared in the public place of repentance for penitents one Lord's Day and one week day, with many tears, and had come both to the minister and other elders, who found her, as they thought, sensible of her sins, it is considered that she shall be received on the next Lord's Day, if there come no other thing now unknown to hinder.

1660, January 24—Compeared William Symson, and confessed his breach of

the Sabbath, and seemed to be moved and grieved for the sin; was enjoined in public before the congregation to shew his sorrow, that his scandal might be removed. It is reported that Thomas Murray compeared before the Presbytery the last Thursday, and there was enacted under a graver censure to come and obey the Session at Lyntoune, wherefore he is ordained to be summoned against the next day.

1660, January 31—Ellen L. received the day before; it is accepted by the Session, and their censure taken off her. Compeared Thomas Murray, and seeming more humble, and weighted by the reason of his grievous sins, is enjoined the next Lord's Day to come to the public place for penitents, and there to evidence his penitence. The censure is taken off William Symson, who, upon the Lord's Day before, humbled himself before the congregation, confessing and craving God pardon for his offence, and desiring the people to pray for him, and to take warning from him.

1660, February 7—The censure is taken off Thomas Murray, who, on the Lord's Day before, from the public place confessed his grievous offence in using such fearful oaths, and coming down from the place as he was called, and desired the people to help him with their prayers, he was humbled before them, and desired that none might do as he had done.

1660, February 14—This day, and all the rest of the Session's days of this month, the 23rd and 28th, as also three Session's days in the month, the 6th, 13th, and 20th, the Session convened every day, and after prayers everyone asked if they knew anything to be delated to the Session; they could remember nothing of importance as needful to be regarded.

1660, March 27—The censure is taken off Richard J., who had six several Lord's Days before evidenced his repentance from the public place for penitents, and had several times been with the minister and some elders signifying his repentance and seeking to be resolved (*sic*), as also the Lord's Day before called to come down from that place to the body of the congregation, and humbled himself as those who were before, and besides desired the people to pray with him for the grace that he might never so fall again.

1660, April 3—This day the elders convened, and nothing remembered that was fit to be regrat.

THATCHING THE KIRK.

1660, April 17—Something was spoken about the thatching of the kirk, and no further.

1660, April 24—This day William Hendersone, in Blyth, gave in before the Session a bill complaining of John Patterson, in Scottestoun, that he slandered him in his drinking in Blyth, and said he was a sheep-stealer, and desired that he might be summoned to answer therefor, and gave for witnesses Robert Vaitch in Blyth, an elder, and William Foster there. Whereupon the minister is desired to write to the minister of Newlands, in whose parish he is to cause summon him.

1660, May 8—Because of the Synod, 2nd May, no Session was that day, but

this day it was said by the minister that no answer was come from the minister of Newlands concerning John Pattersone, in Scottestone, therefore this is continued till the next day.

1660, May 15—No answer come yet from the minister of Newlands, and therefore it is still continued.

1660, May 22—The minister declared that the minister of Newlands showed to him that he was summoned; and so John Patterson was called, and compeared not, whereupon his minister is to be advised to get his obedience.

1660, May 29—No word come from the minister of Newlands, which enforced a new continuation of John Pattersone.

1660, June 5—From the minister of Newlands it is shown to the Session that John Patterson had promised to compear before them the next day, being the 12th instant.

THE EARL OF TRAQUAIR.

1660, June 5—This day it was spoken in the Session of my Lord Traquair and George Broun of Scottestoun their scandalous drinking, in Bridgehouse and Carlippes, yea and upon a Lord's Day. Whereupon the minister is desired to write to the minister of Newlands to cause cite George Broun before our Session and to ask the Presbytery's advice concerning the Earl of Traquair.

1660, June 12—This day compeared John Patterson, and denied his slandering of William Hendersone, whereupon he is ordained to be present the next day to admit of the witness if he gave no just cause of exception against them, and the witnesses to be summoned. George Broun of Scottestoun sent his excuse to the Session that he could not be present this day, but promised to compear the next day. The minister declared to the Session that he had sought the advice of the Presbytery. It was that they should not cite the Earl of Traquair before them till first they were sure from the persons in the houses where he was. Whereupon the minister and elders are to learn from these in Bridgehouse or Carlippes thereanent.

1660, June 19—Compeared John Patterson, and excepted against William Foster as being kinsman to William Henderson, but the Session rejected his exception, because William Foster was brother-in-law to himself, the said John Patterson, wherefore the witness was taken. Sworn in his presence, and every one of the witnesses removed, the other, viz., Robert Vaitch, deponed that he did hear John Paterson say that he would prove William Hendersone a thief, and that there was sheep taken from him, and that he thought him drunken. William Foster deponed to the same purpose, except that the other said "sheep," his expression was "a lamb." Whereupon John Patersone was enjoined to acknowledge his sin and the wrong done to William Hendersone before the congregation the next Lord's Day, which he promised to do. Compeared George Broun, denied drunkenness, confessed he was absent from sermon in Carlippes ane Lord's Day, and in Lyntoun another, and would submit himself to the Session. Upon which he was removed, and the Session, seeing that this was the first time he was before them, agreed to rebuke him, and therefore called him in. He is enjoined to humble himself before

God upon his knees, and confess his sin, which he did very willingly, and was received. The minister enquired at the persons in Robert Purdie his family, and none would declare that the Earl of Traquair was drunken; and in John Scott's family in Carlippes, who confessed that he was there on the Lord's Day, but was sober, wherefore the Session behoved to desist till further clearness.

1660, June 26—It is accepted of the Session what was done in obedience to their ordinance, and the censure taken off John Patersone. This day received ane testificat from Margaret Melrose, in Carlippes, servand, subscribed by Mr William Dikesoune, minister of Glenquhome, and the Session there, of the date 6th of June 1660, and ane other granted to her.

1660, July 3—This day a testificat, presented to the Session from the Session of North Leith, and subscribed by the Clerk, to Cuthbert Kyde and his wife, which is accepted.

1660, July 10—Delated this day a scandal of immorality betwixt James H., in Blyth, and Catherine C., who are ordained to be summoned against the next day.

1660, July 17—Compeared Catherine C., confessed immorality with James H., and that she was relapse, yet her injunction for taking away the scandal is continued till the man's compearance and confession.

1660, July 24—Catherine C. yet continued till the man be present. The Laïrd of Carnmuire, Kingsyde, and William Douglas, in Spittelhauche, elders, desired by the Session to attend at the kirk dure the next Lord's Day, and cause the women to lay down their plaids from covering their head and face.

1660, July 31—Catherine C. yet continued upon the former sentence.

1660, August 14—No Session the seven day, because the minister his being from home. Compeared James H., and confessed immorality with Catherine C., and that he had not fallen in immorality before with her; ordained to stand three several days in the public place for penitents, for taking away the scandal, and that he in the meantime give his recourse several times to the minister and some elders for evidencing some signs of repentance. Marion Currie, delated for scandalous scolding and other miscarriage, is ordained to be summoned.

1660, August 21—Compeared Marion Currie, and is made clear against her. Is ordained the next Lord's Day to sit in a seat before the pulpit, and there publicly confess her scolding, with other misdemeanours, which she promised to do, and enacted herself never to do the like under the pain of the high censures of the Church.

1660, August 28—The Session kepted on the Lord's Day after noon, till harvest be done. The censure taken off Marion Currie, because she obeyed as ordained. Catherine C. enjoined to appear for her relapse in immorality six several Sabbaths, in the public place appointed for penitents.

1660, September 2—William Douglas, in Spittlehauch, delated by the Earl of Traquair, as ane elder of our Session, drunken, and that to James Younger, ane elder, and David Alexander, Clerk to the Session, who presently went to see the truth and speak with him of what he is accused in face of Session, and denyeth,

referring himself to James Younger and William Alexander, who, sworn to tell the truth and he removed, declared that they found William Douglas sick, having ane high tothek, but to their best judgment was not drunk.

1660, September 9—Declare all the elders met this day and all the Sabbaths to the end of this month, and were as at other times enquired what they had to remember to the Session; nothing was found worthy the register.

1660, October 7—This day James Hendersone, delated to the Session to have spoken reproachfully of them, is ordained to be cited the next day.

1660, October 16—The harvest done, the Session is again "keept" upon the Tuesday, the ordinary week-day for preaching. Compeared James Henderson, and not denying what he said, that there were some in the parochin suffered to dwell this ten years without testimonials; and named James Tait, in Carlippes, and his brother, and this being found a lie, because James Tait himself brought a testimonial from the Session of Penicuik, and his brother from the minister and Session of Twedesmoore, he is therefore presently summoned to compear before the Presbytery.

1660, October 18—Mr Andrew Hamilton, expectant, who has resided for two years at Lyntoun as schoolmaster and precentor, and has been licensed to preach throughout the Presbytery, having gone into Biggar Presbytery, is to get a testimonial, the Presbytery hearing nothing but good of him.

1660, October 23—Compeared James Henderson, humbly desiring that the Session would enjoin him themselves and not cause him go down to Peebles. He confessed his guilt, and would submit himself to their censure. The Session ordain him to be present the next Session day.

1660, October 30—Few elders being present, James Henderson is ordained to compear and receive his injunctions the first Session day after the Synod, which will be the 13th of November.

1660, November 13—James Henderson called, and not compearing, ordained to be summoned against the next day.

1660, November 20—James Henderson called, and not compearing, again to be summoned. The censure is taken off James H., who in the three days foregoing obeyed the injunctions, and was received from the public place appointed for these professed penitent.

1660, November 27—Compeared James Henderson, and ordained there by the Session on his knees to be humbled and confess his offence to God and the minister and elders, against whom he spoke. Which was done, and he enacted if the like be found in him again he will be more heavily censured.

1660, December 4—John Clark, who was often cited for not bringing a testimonial from the minister and Session of Kirkhird, is removed out of the parochin to Newlands, to which parochin we leave him. Katherine C. delated guilty, not only of relapse in immorality, according to her confession, but of trilapse. The delaters are ordained to try the truth.

1660, December 11—Nothing could be done this day, because few elders were present, the deaths being so many.

1660, *December 18*—This day the elders of Blyth were not present to declare anything concerning Katherine C.

1660, *December 25*—It is declared by the elders of Blyth that they heard of some elders of the parochin of Kirkurd that Katherine C. was trilapse in immorality, but that she had removed from them and gone to Edinburgh, without any testimonials, and they knew not where she was, but should strive to get knowledge.

[1661, *January 1*—Episcopacy restored under King Charles II. Three hundred and fifty ministers leave their parishes rather than submit. Patronage restored.]

THE KIRK-SESSION UNDER EPISCOPACY: THE MINISTER CONTINUED A
COVENANTER.

1661, *January 1*—The minister declared to the Session that in face of the Presbytery, Mr Alexander Dicksoune, who had been minister at Kirkurd (now Eddlestone), Andrew Broun, one of the elders of the Session at Kirkurd, and one other elder whose name he had forgotten, affirmed that Katherine C. was trilapse in immorality. No knowledge as yet in what house at Edinburgh Katherine C. is. No other thing remembered in the Session, when all the elders were asked if they had anything to declare to the Session.

1661, *January 8*—The Session not able to get knowledge whither Katherine C. is gone, some saying she is gone out of Edinburgh, over the Water of Forth, some that she is yet in Edinburgh. Resolve not to speak any more of her in their book till they hear concerning her.

1661, *January 15, 22, 29, till February 19*—Nothing of importance in all these days remembered in the Session.

1661, *February 19*—The Session convened; agree all to be present the next Session day, and that they shall all be tried concerning their life and conversation, if there be any scandalous among them.

1661, *February 26*—As was ordained the former Session day, the several elders were removed, and the rest asked concerning them that was removed, according to the oath taken when they were chosen elders; nothing scandalous was heard.

1661, *March 8*—In all the Session days of the month of March the elders convened, and nothing was delated to the Session scandalous; all that was done was about collections and penalties, which belong not to this register.

1661, *April*—The like only can be said concerning the Session days of April, except that upon the second day thereof a testimonial was granted to Janet Mark, who had served in sundry houses of the parochin.

1661, *April 11*—Mr Robert Eliot excused himself for not going to Kirkorde, as he has daily considerable strangers in his own kirk at Lyntoun now while the Parliament is sitting in Edinburgh, Lyntoun being the roadway.

"We live upon the King's High Street,
And scarce a day we miss some cheat;
For horse and foot as they come bye,

Sir, be they hungry, cold, or dry,
 They eat, and drink, and burn our peats,
 With fient a farthing in their breeks;
 Destroy our hay, and press our horse,
 Whiles break our heads, and that is worse;
 Consume baith men and horses' meat,
 And make both wives and bairns to greet."—*Dr Pennecuik.*

1661, May 7—George Mark given up to the Session for breach of the Sabbath, that he should have been met carrying a sheep upon ane horse before him; therefore he is ordained to be summoned against the next day of Session.

1661, May 14—Compeared George Mark, in Lyntoune Green, and confessed, wherefore he is enjoined against the next Lord's Day to humble himself before the congregation, to see that the scandal may be taken away.

1661, May 21—Reported George Mark his obedience, which is accepted.

1661, May 28—Nothing fit to be registered this day but that the Session met.

1661, June—In the Session days of June the elders convened, and except penalties and collections, which belong unto another register, nothing heard.

REPAIRING THE CHURCH.

1661, July—The like may be said of the inquests of July, only they consulted about thatching and mending the kirk and repairing the windows with glass and wire.

1661, August—No other thing heard in all the other Session days of this month.

1661, September 3, 8, 15—Nothing more nor in the preceding days; the Session kept in the Sunday afternoon because of the harvest.

1661, September 22—Complaint given in by James Douglas, called "of the Hall" (see paragraph following), against Marion Currie, that she had reviled him, being an elder, and slandered him, calling him an adulterer, wherefore she is ordained to be summoned against the next day.

THE HALL HOUSE.

"On observing many of the modern improvements in our country towns and villages, we have not unfrequently been struck by the rapid disappearance of the old, odd, and sometimes fantastical structures which these changes occasioned; and though we would be the last to deplore such changes, which generally tend to give the labourer better dwelling-houses, and to add an appearance of cleanliness and propriety to the neighbourhood where they were strangers heretofore, still we must confess that a sigh of regret has often escaped us that so interesting landmarks of the past should be swept away without calling forth any effort for their preservation. It was with somewhat of this feeling that we witnessed the removal of the Ha' House in Linton, which occupied that spot opposite the U.P. Church, now belonging to the Trustees of the Somervail School. All that there remained of the ancient mansion was an ivy-covered vault, or 'vowt,' as it was termed, an arched apartment which

seemed to have been the kitchen or some lower room of the house. From its name as well as from its antiquity, and the fact that the proprietor was the feudal superior of a large share of the village, it would seem to have been at one time the principal domain there, and hence designated the 'Ha', round which, in time, the other dwellings clustered. The feus which were payable ranged from a plack to a pound Scotch, and were to be tendered when demanded from a small opening or 'bole' in the wall, between twelve and one o'clock on the term day, which arrangement seems to have been made as a matter of convenience for both parties. The ground and superiorities having been acquired by the Trustees of the Somervail School, the remains of the old house were removed for the purpose of clearing out a garden for an adjacent dwelling-house, and thus was obliterated one of our oldest edifices."—*Peeblesshire Advertiser*, January 31, 1863.

1661, September 29—Compeared Marion Currie, and denied that she had ever reviled or slandered James Douglas, and therefore offered to prove it by these witnesses, viz., Andrew and James Wilsons, who are ordained to be cited against the next day.

THE JOUGS.

1661, October 6—Compeared Marion Currie and also the witnesses. She inquired at if she had anything against the witnesses, and admitted them, and they were taken sworn in her presence. She was removed with one of the witnesses. The other, according to his oath, declared that he heard as was explained. Then he, viz., the said Andrew, was removed, and James Wilson called, and remembered of his oath, declared as the other, and so the complaint was proven. And she was enjoined to stand in the jogg in the kirk door on the Lord's Day till the people convened, and then go up to the public place appointed for penitents.

1661, October 13—This day, before Marion Currie had obeyed the injunctions of the Session, John Andrew gave in a new complaint against Marion Currie, and gave up his witnesses to prove his bill, viz., Robert Alexander, Andrew Ritchiesone, Issobell Porteous, and Jean Mure, who are all ordained to be summoned against the next day. The tenor of the complaint was that she affirmed that his father was hanged and had called himself a "landluppen loun."

1661, October 20—Compeared Marion Currie and denied, yet admitted the witnesses, whereof Robert Alexander, Jean Moore, and Isobel Porteous were sworn, and all parties having interest removed. They sworn, deponed, and did prove the bill. The Session deferred the injunction for all together until Tuesday the twenty and eight of this instant, because now, praise to God, the harvest was done.

1661, October 28—The injunction was delayed because of the infrequency of elders.

1661, November 5—The injunction yet delayed upon the former reason.

1661, November 12—Compeared Marion Currie before the Session, with many tears, and desired the Session would pity her condition. Upon this the Session, in hopes she would amend, contented themselves with the former injunction, which she

promised to obey, and with her own consent enacted herself that if she fell in the like again she should be liable in the penalty of ten libs. Scottes money, and to be put in the jogg as long as they pleased.

1661, November 19—Reported to the Session Marion Currie her obedience to their injunctions, which is attested.

1661, December 22—Till the 22nd of December nothing to be registrat was done in the Session. This day Christian M'Ghie came to the Session with a reference from the Presbytery as follows:—Peebles, December 19, 1661.—This day Christian M'Ghie, sometime servitrix to my Lady Lintoun, in the parish of Traquair, appearing before the Presbytery

(End of this the earliest volume of West Linton Kirk-Session records. I have copied it verbatim, as showing exactly the life of the Church in the last years of the Commonwealth and the first of the Second Episcopacy.)

[1661, December 19—All Church Courts suspended.]

1662—The Archbishop appoints the minister of Peebles Moderator of the Presbytery. The minister's son, Robert Eliot, minister of Broughton, deprived. Resides partly at Linton and partly at Gullane.

[1663—All Presbyterian ministers are required to seek anew presentation to their parishes and institution from the Bishops.]

1665—The Covenanting nonconforming ministers in the Presbytery were:—Richard Broun, of Drumelzier; Robert Eliot, of Lintoun, and his son at Broughton; Patrick Fleming, of Stobo; Robert Broun, of Lyne.

1666, March 8—Mr Robert Eliot, senior, along with the other withdrawing brethren, to be summoned to appear before the Archbishop and Synod at Glasgow on 14th April next, to hear themselves suspended from the office and exercise of the ministry.

[1666, September 6—Thanksgiving for naval victory over the Dutch.

1666, November 28—Battle of Rullion Green, between the Royal troops and the Covenanters, in which the latter were defeated. (The site of the battle is not very distant from Linton parish.)]

BATTLE OF RULLION GREEN.

1666, November 28—This account of the battle between the Covenanters and the Royal forces under General Dalziel was written by Mr William Veitch, himself a Covenanter, who was present at the battle. After undergoing many hardships, and surviving many hairbreadth adventures, Mr Veitch became minister of Peebles in 1690. He had been married but two years when he was prevailed upon by Mr John Welsh, minister of Irongray, to join with the Covenanting party, who were being so oppressed by the inhuman cruelties and excessive robberies of Sir James Turner and his forces, then lying at Dumfries. Under Andrew Gray and John Nelson of



COVENANTER'S GRAVE, MEDWYNHEAD.

Sacred
To the Memory of
a Covenanter
who fought and was wounded
at Rullion Green,
Novr. 2, 1666,
and who died at Oaken Bush
the day after the Battle
and was buried here
by Adam Sanderson
of Blackhill.

Corsack, the Covenanters had come by surprise and captured Sir James Turner at Dumfries, and had thereupon turned toward the west country and sent messengers to the shires round about asking their countrymen to come and assist them. Mr Veitch, hearing the summons, responded, bringing with him Major Learmont, a man skilful and courageous. Being thus recruited, with several others in addition, the forces assembled on the hill above Galston, some being quartered at Mauchline, and others at Tarbolton. On the following day, Mr Veitch proceeded to the town of Ayr, along with forty or fifty horse, and there made arrangements for billeting eight hundred horse and foot. The rainy weather at this time caused much illness among the Covenanters, one of the chief sufferers being Hugh M'Kail, who later gave his life for the cause.

After a little respite there, they marched up the Water of Ayr to Douglas, and thence to Lanark, where the National Covenant and also the Solemn League and Covenant were both renewed for the inspiring and encouraging of the people. General Dalziel was all this time hanging upon their rear from Strathaven, but fortunately on the other side of the Clyde, which permitted the Covenanters to rest for a while safe from attack. But unhappily a letter arrived to the Rev. Mr Welsh and the Rev. Mr Semple, from Mr James Stewart, who later became King's Advocate. It urged them to come as near to Edinburgh as possible, where they would obtain assistance both of men and of other necessities. Accordingly they advanced to Bathgate, and on account of a snowstorm they continued toward Colinton. Here Mr Veitch was persuaded to go to Edinburgh and enquire at Mr Stewart in what manner he could make good his promise. Mr Veitch's mission was not successful, as he failed to reach Mr Stewart, and was himself made prisoner at the Windmill, near Potterrow Port, and brought before Lord Kingston. With some difficulty he obtained his liberty, just as he saw Hugh M'Kail being led forward a prisoner. He spent the night in a house in Bristo Street, outside Bristo Port, but was unable to obtain entrance to the city, so his mission to Mr Stewart remained unaccomplished.

The next morning, being informed that the western forces were marching from Colinton about the Pentland Hill ends, and seeing that he could do nothing in the affair he was sent for, he resolved to venture a return to his friends, though against the advice of his landlord and others at Edinburgh. And going out by Liberton Kirk, towards the House of the Muir, he was like to be diffculted with some persons that were riding to the enemy at Pentland town, but advising them to go in and search for arms, he standing sentry at the town till they came out, in the meantime made his escape. But passing through Roslin Muir, and coming to Glencorse Water, a frontier party of Dalziel's horse had almost taken him up, but, being within cry of Lieutenant Paton (a Covenanter, afterwards hanged), who commanded the rearguard of the Covenanters, he (Lieutenant Paton) returned, and beating back the other party, delivered him, and said to Mr Veitch—"O, sir, we took you for a lost man, and repented sore that we had sent you upon so unreasonable an undertaking."

As they rode up toward Pentland Hills, they observed their friends leaving the highway and marching up their body to the middle of the hill, and a select party of

horse to the top. It was about twelve of the clock, the 26th day of November 1666. It having been snow and frost the night before, the day was pretty clear and sunshine.

General Dalziel's coming from Currie through the hills, of which they got notice, was the occasion of their taking of themselves to that strength; and within half-an-hour after, a select party of Dalziel's forces, commanded by Major-General Drummond, fell upon their select party that was upon the top of the hill. Drummond and his party were instantly beat back, to the great confusion and consternation of their army, hundreds whereof, as they were following disorderly through the hillsides, threw down their arms and ran away; and Drummond himself afterwards acknowledged to the Rev. Mr Kirkton that if the Whigs had pursued their first assault, wherein they beat them back, they had utterly ruined Dalziel's forces.

Robert M'Clellan of Barmagechan (afterwards banished to the plantations), and Mr John Crookshanks, commanded that first party, where some prisoners were taken by M'Clellan, but were let go in the evening, after the enemy had obtained the victory. Mr Crookshanks and Mr Andrew M'Cormick were both killed at the first encounter. Major Learmont commanded the second party, who beat the enemy again, where the Duke of Hamilton barely escaped by Ramsay, Dean of Hamilton, his laying his sword upon the Duke's back to ward off the countryman's stroke that he saw he was bringing upon him. Dalziel sent up a party quickly to rescue the Duke, who beat back Learmont, and shot his horse under him; but he, starting back to a fold-dyke, killed one of the four that pursued him, and mounting his horse, came off in spite of the other three. The last encounter was at daylight going, where the enemy's foot, being flanked with their horses on each side, firing upon the Whigs, broke their ranks, their horses not being used with fire; then the troops upon the right wing of the enemy broke in upon them and pursued them, and had taken and killed many more if the night had not prevented them.

Mr Veitch falling in among a whole troop of the enemy, they turned his horse violently in the dark, and carried him along with them, not knowing but that he was one of their own; but as they fell down the hill in pursuit of the Covenanters, he held upward till he got to the outside of them, and the moon rising clear, which made him fear that he would presently be discovered, he saw no other way of escape but to venture up the hill, which he did, being well mounted; which, when the enemy perceived, they cried out, "Ho! this is one of the rogues who commanded them." Several pursued him up the hill a little, and shot at him sundry times, but their horses sank, and were not able to ascend the hill, so that he escaped, and came that night to a herd's house on Dunsyre Common, within a mile of his own dwelling. Giving the herd his horse to take home to his own stable, and to tell his wife, who was entertaining several of the officers who had fled, but weeping for fear her husband should have been killed, he lurked several nights thereabout, till he got ready things to go for England.

"I shall notice," says Mr Blackader, "that it was greatly wondered that such a poor, inconsiderable party of countrymen, so badly armed as they were, so outwearied with cold, travel, and hunger, should ever have faced such a formidable enemy, there

being scarce nine hundred of them who engaged against three thousand horse and foot, besides great multitudes, attendants of noblemen and gentlemen in the country, all well armed with all manner of furniture of war, offensive and defensive; and yet, not only in the morning, but twice in the afternoon, they both faced them and resolutely fought till they were able to do no more, being oppressed with multitudes."

1668, January 2—Mr James Law, precentor and schoolmaster at Lyntoun, to officiate no more till he get his license from the Archbishop.

1669—Certain ejected Covenanted ministers receive an indulgence: among them the minister of Linton and his son, the minister of Broughton.

[1670—Dr Robert Leighton visits Peebles. He was Commendator of the See of Glasgow, and Archbishop in 1671.]

There exists very scanty information concerning Linton during the Second Episcopacy. This was because the minister, being a Covenanter, and declining to conform with his Episcopalian brethren, refused to attend meetings of the Presbytery, and was styled a "withdrawing brother." Very probably the parishioners of Linton sided with their minister, as no Episcopalian curate was presented or "intruded" until two years after Mr Eliot's death, viz., in 1684.

THE MARTYR OF SKIRLING.

1674—His name was Peter Gillies. He was hunted all over the Lowlands for eleven years, and finally martyred at Mauchline, in 1685.

MR ROBERT ELIOT AND THE INDULGENCE.

1675, January 6—The Archbishop being informed that Mr Robert Eliot, in Linton, "had broken into some of the parishes next adjacent unto him," ordained Mr James Findley to inform the Presbytery of this, and to inform them that it was his will that two of their number should be sent to the said Mr Robert, to enquire of him if he had an indulgence, and to get a sight of it, and report to them. Brethren appointed.

1675, October 6—Mr Robert Eliot, of Linton, declares that besides the parsonage teind paid to him, the whole vicarage also is exhausted by what is paid to him in money, and so no superplus to pay taxation.

[Covenanting conventicles were now being held in the county. Fasts and thanksgivings were as frequent under Episcopacy as formerly. The Presbytery now maintained a bursar. Dr Pennecuik of Newhall was practising in the county at this time. He was born in 1652, and died in 1722, aged 70.]

LINTON AND BROUGHTON.

1676, February 2—This day Mr James Simpson, Broughton, represented to the

Presbytery that Mr Robert Eliot, in Linton, being written to by him to render up the Session book, the communion cups and table cloths, with an account of the poor's money, belonging to the kirk at Broughton when he was minister there, had not only refused to deliver them up, but also to give any answer to his letter. Mr John Philip, Kirkurd, appointed to deal with Mr Robert Eliot, either to give up the said particulars or give reasons why not. This is Robert Eliot, junior, son of the Rev. Robert Eliot, minister of Lintoun. He graduated at Edinburgh University in 1651. He was presented to Broughton in 1661, but was deprived by Act of Parliament, 11th June, and of the Privy Council, 1st October, 1662. He resided partly at Gullane, and partly at Linton in 1672, where his father was minister: both being indulged. In 1689 he ultimately obtained possession of Linton Parish Church. (*See later.*)

[1679, June 1—Battle of Drumclog; Covenanters victorious.

1679, June 22—Battle of Bothwell Bridge; Covenanters defeated.]

1679, November 1—Mr Robert Eliot to be asked whether he will take Thomas Douglas' oath of purgation at Linton, as the scandal was alleged to be committed in that parish, and answer brought at next meeting, to which Thomas Douglas is to be summoned.

1680, April 7—The Presbytery represents to the Synod that they are particularly intruded upon by one Mr Selkirk, who intrudes himself in ministers' parishes, and preaches and catechises therein. It is not known whether he be past his trials, or be licensed, unless it be by the indulged brethren, by whom he is much encouraged, particularly by Mr Robert Eliot, who allows him to preach in his church and to frequent his house. The said Mr Eliot does the like with Mr Russell. He has also deposed elders out of his Session for going out with the King's Host, all which particulars the Presbytery refer to the Synod.

1680—Frequent conventicles still being held in the county. The Harbour Craig at Carlops was a favourite preaching station.

[1681—The Test Act refused by many ministers, who thereupon lose their benefices.]

1682, June 7—James Low, schoolmaster, was one of those who had not taken the Test.

THE TEST.

[The Test Act required everyone, however humble, who held a public office, to swear that he held the true Protestant religion, as explained in the Confession of 1567; that the King was supreme in all causes and over all persons, civil and ecclesiastical; that the person would never consult about any matters of State without the King's license; and never seek any alteration in the government of the country.]

1682—Rev. Mr Eliot, senior, died in this year. He had been minister of Linton since 1647. His wife was Helen, daughter of Mr Magye, minister of Dirleton. His son was Robert, formerly minister of Broughton, and conjoined with his father in Linton since 1672. Mr Eliot was fully 80 years of age, and was minister of Linton for thirty-five years.

1682—Epitaph on the tombstone of old Mr Eliot, minister of Linton, at the desire of young Mr Robert Eliot, his son and successor, *anno* 1682, by Dr Pennecuik:—

“Stay, passenger, weep and retire,
Thy fatal hour approacheth near,
Let Eliot’s cold stone monument
Teach poor frail mortals to repent.
Powerful he was, in terms right ample,
To preach by precept and example;
No man he judgèd but himself,
And scorned that cut-throat, worldly pelf.
His praise in one line to insert,
God’s Book he had by tongue and heart;
His head was learned, his face was gracious,
His heart was honest, his soul’s now precious.

*Illa tibi fient Monumenta perennia, que tu,
Tradideras popula Pharmaca Sana tuo.”*

1672-1684,
and again,
1687-1691.

The Ministry of Robert Eliot, A.M. (*secundus*).

He was seventh minister, and succeeded his father. Twelve years; and later, four years more. For the first ten years he was conjoined with his father. Sole minister, 1682-84. Church of Scotland Episcopalian. The two Eliots continued strict Covenanters.

ROBERT ELIOT graduated at the University of Edinburgh in 1651. He was presented to Broughton in 1661, but was deprived by Act of Parliament, 11th June, and of the Privy Council, 1st October, 1662. He is mentioned as conjoint minister of Linton in 1672, but there is no mention of it in the records of the Presbytery, which, however, were imperfectly kept during the Second Episcopacy. Moreover, the two Eliots were "withdrawing brethren," and did not countenance the Presbytery. Robert Eliot was indulged along with his father, 3rd September 1672. This was withdrawn by the Privy Council, 30th January 1684, for breach of his confinement to his parish, and for not celebrating the 29th of May as the anniversary of the restoration of King Charles II. At the time of his deprivation he had been for ten years conjoined with his aged father, and for two years sole minister of Linton, an uncompromising Covenanter. He appears again in 1687.

1683, September 5—The brethren declared that they had all read the King's Proclamation and Declaration against the Plot, but Mr Robert Eliot has not done so, according to the report of Mr Patrick Purdie, who said that he had given them both to Mr Eliot's wife, not finding himself at home. He is to be put in mind of his duty.

1683, October 3—Mr Eliot, when spoken to, said he had not received the copies of the Proclamation, &c. Being presented with new copies, however, he said he would *not* read them on the day appointed.

1683, November 7—Mr Eliot reported not to have read the Proclamation, and the Archbishop is to be informed.

1684, January 2—The Archbishop says he will represent Mr Eliot's case to the Council.

1684, January 30—The indulgence withdrawn from Mr Robert Eliot, for breach of his confinement, and not keeping the previous 29th May, the anniversary of the restoration. He was ordained to find caution, either *not* to preach, or to remove from the kingdom.

There is one of Pennecuik's poems which casts an interesting satirical light upon certain doings of some of the Episcopal members of Presbytery, or curates, as



ANCIENT FRAGMENT WITH SCULPTURED SHEARS—(Photo by Alex. Mathieson).

Possibly a Priest's Stone. In possession of James Melrose.
Found within the Walls of the Church, taken down in 1780.

they proceeded homewards from Glasgow, whither they had gone in order to take the Test:—A greybeard, or keg of brandy, while under the care of the carrier, had become broken from its handle, and had fallen on the roadway. It may be mentioned that the route was but a bridle-path, and that goods were carried in panniers on the backs of pack-horses, hence the vessel was not likely to suffer by its fall upon the grass. One of the Presbyters following after, picked up the keg, whereupon poor ancient greybeard thus began to preach:—

“O sons of Levi! messengers of grace,
Have some regard to my old reverend face;
My broken shoulder, and my wrinkled brow,
Plead fast for pity, and supply from you;
Help, godly sirs, and, if it be your will,
Convey me safely home to Biggar Mill.”

The greybeard finishes up with—

“They did not relish this discourse of mine,
But vowed the poor should be put out of pine,
And brought me prisoner to Kindylaw,
Where more of that black company I saw.

‘Fy, sirs,’ said I, ‘You have at Glasgow been,
Swearing allegiance to your God and King;
So do not superadd so foul a deed,
And take poor Greybeard’s blood upon your head.’”

But all pleading was of no avail—

“Right blyth they were, and drank to one another,
And aye the word went round, ‘Here’s to you, Brother!’
‘I love thy blood so well,’ says Master Bollo,
‘Thy bones to Tweed shall in procession go.’”

At last the hostess of the house came in and described how the carrier had returned lamenting the lost greybeard, which anyone of them might recognise by its broken handle. She suggested that they might take out of it a double gill as ransom, and return it to the carrier. One, however, stood up and maintained, in name of all the rest, that he had bought it when they took the Test, so

“Doomsday shall come before we pay the cost.”

The result was to destroy any faith the landlady may have had in her clerical Episcopalian guests—

“This wife will lodge none since, be it Paul or Peter,
If once they swear the Test, for fear they cheat her.
Ye shall not find a cluster of such clowns,
Search all the squads of troopers and dragoons,

Survey the land, try rakes that rant at cards,
 Search Mar's and Lithgow's regiments of Guards.
 Such sprightly liquor cures us of all sorrow,
 Courage, we'll take another Test to-morrow;
 And after all is done, we can recant,
 And swear to Tendor, Test, or Covenant;
 While we are here we'll no sweet comfort shun,
 There is no brandy in the world to come."

So the story would have ended, but it would seem that one Mr Gool, who was minister of Kirkmichael, wrote some scurvy lines in answer to the complaint of the greybeard, and in justification of the brethren who "had murdered greybeard." To which Dr Pennecuik wrote a reply, of which the following are a few of the lines:—

"Why doth this fellow thus his folly vent,
 Doth Bollo or he our whole Church represent?
 Though some of you live far unlike your station,
 Should this injure your brethren's reputation?
 Among the Apostles was there not a cheat,
 And see we not the tares grow with the wheat?"

Master Bollo, twice mentioned in the verses, was Episcopalian curate of Stobo during the killing times. He was unpopular, and on his intrusion into the parish had to enter the church by the north window.

LINTON CHURCH DECLARED VACANT.

1684, March 5—The Moderator reported that the Right Honourable the Lords of His Majesty's Privy Council had declared Mr Eliot his church vacant.

1684, July 2—Mr William Hay, late schoolmaster at Leith, produced an order from the Archbishop to the Presbytery for passing his trials for the kirk at Linton.

1684, August 3—Mr William Hay concluded his trials, and was approved in all. The Clerk is ordained to write a testificat for him to the Archbishop, that his Grace may give him an edict for the kirk of Lintone.

EPISCOPAL CURATE—MR WILLIAM HAY.

1684, August 3—Next meeting to be at Lintone to institute Mr William Hay, and this to be duly intimated on the Lord's Day before.

[*1684, August 27*—James Nicol, the Peebles martyr, put to death.]

1684, September 17—Mr William Hay instituted.

1684-1689.

The Ministry of William Hay.

Eighth minister. Five years. Episcopalian.

ON the 5th March 1684, the Privy Council declared the kirk of Linton vacant, as the minister, Robert Eliot, the second, had been deprived. Mr Hay had been schoolmaster of Dunfermline previously. On the 3rd August 1682 he had been elected schoolmaster of Leith. On the 17th September 1684 Mr Hay was instituted minister of Linton. He was the Episcopalian curate, the Presbyterian minister, Mr Robert Eliot, being yet alive, although deprived.

1685—In this year, the gentlemen of Peeblesshire and Selkirkshire were called to arms by Royal warrant, under command of the laird of Drumelzier, in order to suppress what was called at the time rebellion. Dr Pennecuik composed a rhyming panegyric upon some of the officers, most of whom were well-known country lairds in his neighbourhood:—

“Drumelzier chosen was for heart and hand,
The loyal Tweeddale blades for to command,
As is due, we rank him first in place,
For his rare charms of body, mind, and face.
Young Stanhope, our lieutenant, bravely can
Approve himself a stout and prudent man;
Whitlade, our cornet, looks like much discretion,
And values as his life his reputation.
Our quartermaster has a gentle mien,
He's diligent, and to his pith he's keen.
What shall I say of our three brigadiers,
But that they are incapable of fears,
Of strength prodigious, and of looks so froward,
That every glower they give would fright a coward.
To view but Harehope's great red Roman nose
Would flee a rebel's heart into his hose.
Strong are his bones; his looks they are so big,
That every word he speaks would kill a Whig.
Kind Callands with his cutlugs next appears,
The second of our warlike brigadiers;
His arms like Samson's, and with every leg
That might a rammer be to great Mons Meg.
Where can we find a squire so strong and massy,
As our old veteran sodger, Captain Cassie?
Who dare break through whole troops without remorse,
Like fire and sword, wer't not his reisting horse.
No cure nor comfort want we in its kind,

To give content to body or to mind;
 For Doctor Pennecuik is our physician,
 And Kickmaleerie's our musician;
 The Doctor's courage, none, I think, dare doubt,
 'Tis known he sheds more blood than all our troop.
 Slee Spitalhaugh ne'er wants his jest,
 And Cringletie looks just like back and breast.
 Polmood fires brisk, but his misfortune's so,
 He hurts our friend, and ah, he shoots too low.
 Cardrona and the Commissar are well hearted,
 And like true friends and brethren seldom parted;
 Cairnmuir kept still his bed, he was so wise,
 Till either dirt or hunger made him rise.
 When careful Captain Blyth commands the watch,
 None with more courage, mettle, or dispatch,
 Cries 'Stand! who's there? for I'm a man of war,
 So tell me whence you come, and what you are.'
 Young Kingseat was a Tory trooper then,
 Now Stobo stipend makes him Whig again.
 So frequently we see from cloak to gown,
 Prelate and Presbyter turn upside down."

(Russell of Kingseat became minister of Stobo.)

Between 1684 and 1689, Dr Pennecuik wrote an amusing skit upon an interrupted marriage at Newlands Kirk, the bridegroom being James Forsyth, of Cantswalls, in Newlands, and the bride Maggie Stoddart, of Linton. Mr Hay, the Episcopalian clergyman of Linton, appears to have interrupted the celebration:—

"The meat was dressed, nothing neglected,
 'Blaw-rang,' the piper, was expected;
 All things were ordered as was fitting,
 The bride into the kirk was sitting,
 The neighbour gentry were well met,
 And at a covered table set,
 When suddenly there rose a fray,
 By Mar-the-Marriage Mr Hay,
 Who did oppose the match with vigour,
 Beyond all Presbyterian rigour.
 'Fy, brother,' says he, 'you'll be blamed,
 To marry folk not thrice proclaimed,
 And it does not become your station
 To meddle with my congregation;
 My hand, dear bride, ere you do that
 Must be at your testificat.'
 'Sweet sir,' quoth she, 'you'll break my heart,
 If thus kind James and I should part;
 And ah, for sorrow, shame, and lack,
 To come from Church unmarried back.'"

But the appeal of the disappointed fair one did not avail to change the resolution of

Mr Hay that the couple should not be married by old Mr Purdie in Newlands Kirk without his (Mr Hay's) certificate, so

"This closed our tryst, all was miscarried,
And bonnie Maggie's still unmarried!"

THE GLEBE.

1686, February 3—Brethren to go to Linton and measure the glebe, the existing measurements of which appear to be faulty on the statement of Adam Little, late bailie of Peebles; and to hear witnesses.

THE POOR'S MONEY.

1686, March 3—Mr William Hay reported that it was fitting to put Mr Samuel Ancrum, schoolmaster at Linton, upon his trials for preaching. This was done. The said Mr Hay desired the Presbytery's advice anent the poor's money, which is in the hands of the laird of Kingseat, who refuses to pay it over unless he gets up his bond, which is for 500 merks, and the said bond is in the hands of Mr Robert Eliot, late minister there. The Presbytery ordains the said Mr Hay to pursue the laird before the judge competent, and to get a decret for his security.

1686, April 7—The Presbytery approved the diligence of the brethren *re* the glebe at Linton. The minister at Linton reported that Kingseat has promised to satisfy him anent the poor's money at Whitsunday. The Presbytery, fearing this was but a delay, ordains the minister to require presently a renewing of the bond and paying all bygone rents according to Act of Parliament. Mr Samuel Ancrum homilized upon John iii., 19, and was approven, &c.

THE GLEBE.

1686, May 19—Designation of the glebe at Linton. Some of the debatable land was proved to belong to the glebe and was taken in, and march stones set so that the boundary might be known in all time coming.

THE POOR'S MONEY.

1686, July 7—Mr Ancrum continues his trials. Anent the poor's money at Linton, Kingseat has promised to pay stock and a rent against Lammas. The Presbytery defers procedure till next day. John Anderson reported to have satisfied.

1686, August 4—Kingseat has not paid as he promised, and the Presbytery therefore direct him to be proceeded against before the competent judge.

1686, September 1—The Clerk to draw up a testificat for Mr Samuel Ancrum, who is approven in all his trials. Anent the poor's money at Linton, the minister presented Kingseat's bond to the Presbytery, which was considered, and they thought fit to appoint their next meeting at Linton, to confer with Kingseat and the rest of the Session of Linton thereanent, and they to be advertised to be present.

1686, *October 6*—Anent the poor's box of Linton, the minister reported that Kingseat promised to renew his bond between and Martinmas, and to pay bygone rents presently. He did not compear. The Presbytery, thinking this a shift, refers the whole affair to the Archbishop and Synod, and he is to be cited to the same.

1687, *January 5*—Anent the poor's money of Linton, the Synod having ordered, by their act, that Kingseat should be pursued for the legal annual rent, notwithstanding his bond bears only five per cent., the minister is appointed to take an extract of said act and pursue him accordingly.

1687, *July*—Mr Robert Eliot, ex-Covenanting minister of Linton, whose indulgence had been withdrawn in 1684, returned now to Linton, and preached in the meeting-house at Slipperfield, as the church was possessed by Mr Hay, the Episcopalian incumbent. The Russells, lairds of Slipperfield or Kingseat, were strongly Covenanting. The laird's son, William, was called as Presbyterian minister to Stobo in this same year, 1687, and in 1700 the succeeding laird was also called as minister to Stobo.

There were now in Linton, as in several other parishes of the Presbytery of Peebles, two clergymen. The legal minister was the Episcopalian curate, who held the Parish Church and possessed the benefice. There was also now the former Presbyterian minister, Robert Eliot, who conducted divine service in a meeting-house at Slipperfield within the parish. Dr Pennecuik, in an imaginary address to the Prince of Orange, who was soon to become King William III., thus described the situation:—

“By what is said your Highness may
Judge if two stipends we can pay;
And therefore, if you wish us well,
You must with all speed reconcile
Two jangling sons of the same mother,
Eliot and Hay, with one another.
Pardon us, sir, for all your wit,
We fear we prove a kittle putt;
Which though the wiser sort condole,
Our Linton wives still blaw the coal;
And women here, as well we ken,
Would have us all John Thomson's men.
Sir, it was said ere we were born,
'Who blows best bears away the horn;'
So he that lives and preacheth best,
Should win the pulpit from the rest.”

THE POOR'S MONEY.

1687, *August 3*—Anent the poor's money at Linton, the Archbishop ordains Mr William Hay, notwithstanding the act of Synod for avoiding expenses to the poor which might be occasioned by a pursuit, to take the money with the annual rent conform to the bond, if he will not pay it peaceably.

1687, *November 2*—Anent the poor's money in Linton, Kingseat had promised to pay the minister to-morrow all bygone rents, conform to the bond, and renew the bond for the principal sum and legal rent for the time to come, which, if he do, the Presbytery ordains the minister to take that of him for peace's sake, but if he fail, that he should no longer delay to pursue legally.

1687, *December 7*—The minister of Linton reported that Kingseat having failed of his promise, he had raised summons against him before the Lords of Session. Archibald Wilson, yet contumacious, is ordained to be summoned *pro secundo*, and the bailie of Linton refusing to meddle with him without an order from the Sheriff, whose depute he was, Mr William Hay is ordained to speak to the Sheriff anent him.

[1687—A form of toleration in religion granted by King James VII.

1687, *December*—Narrow escape of capture at Peebles by James Renwick. He was martyred on the 17th February 1688, and was the last of the martyrs.]

THE BENEFICE OF WEST LINTON.

1688—Mr William Hay, Episcopal incumbent. Five hundred merks Scots, four chalders of victual, half bear, half meal; glebe, four acres arable land; pasturage, one horse and two kine's grass; mortifications, a hundred merks left by the old laird of Carlehope for building a schoolhouse; not used yet. Schoolmaster's fee, eighty lbs. Scots, the reek penny of the whole parish, kirk dues, and wages of school. For communion elements, twenty lib.

THE REVOLUTION.

[1688, *November 5*—The Prince of Orange arrives. In six weeks King James VII. was a fugitive. The Episcopal curates began to be expelled on Christmas Day.]

CLOSE OF THE SECOND EPISCOPACY.

[It had lasted for twenty-eight years—as the First Episcopacy also had done. The surviving Presbyterian and Covenanting ministers began to be restored to their former parishes.

From 1688 to 1692 was a transition period in the Church, Episcopacy going out, and Presbyterianism returning.]

In 1688 a Linton country gentleman became first Presbyterian minister of Stobo. His name was William Russell, son of the laird of Kingseat. His successor was also William Russell, his nephew, who was laird of Kingseat himself.

1689, *April 28*—Mr Robert Eliot is once more in possession of the Parish Church, Mr Hay, Episcopalian, having been in turn deprived.

1689, *May 9*—Thanksgiving for the Revolution.

1689, *July 18*—William Lanert, in the paroch of Lintoun, having a child that has a confirmed stone, and not being able to defray the expense of cutting the child of the stone, petitions for supply. The Presbytery therefore allows him a day's collection in each church or what they can give, with a recommendation to others to

help him. The Presbytery appoints their next meeting at Dolphingtoune, the 1st of August 1689, and Mr James Donaldsone to preach. In this month (July) Episcopacy was abolished by law.

END OF MR HAY'S MINISTRY.

1689, August 25—Mr Hay deprived by the Privy Council for *not* reading the Proclamation of the Estates, and for *not* praying for King William and Queen Mary, but for King James VII., and for drinking his health. He married Helen Walker, and had a son, William. He had been minister of Linton for five years.

1689-1691.

The Ministry of Robert Eliot (*secundus*).

Restored.

ROBERT ELIOT, above mentioned, returned in July 1687 to the meeting-house at Slipperfield, but got possession of the Parish Church, 28th April 1689. He was restored by the Act of Parliament, 25th April 1690, to his former church of Broughton; he went there, was translated hither, and was member of Assembly the same year. Translated to Kinglassie, 13th July and 5th August, 1691. A period of nineteen years had elapsed since he came to Linton in 1672, in the time of his father. Both father and son were uncompromising Covenanters during the Second Episcopacy.

1690, April—The Revolution settlement of Presbyterianism.

THE PRESBYTERY DECIDES THAT MR ELIOT SHALL REMAIN AT LINTOUN.

1690, May 20—Mr Anthony Murray moderating, the brethren taking to their most serious consideration the case and condition of the two congregations of Lintoun and Broughton, and their brother Mr Robert Eliot's relation to them, and finding that in the best times of the Church, *majus bonum ecclesiæ* hath always preponderated with the judicatories of the Church, in the cases of admission and transportation of ministers, and considering that since the said Mr Robert was violently thrust from his charge at Broughton, into which he was admitted *anno* 1661, there have been several occasions offered for ministers being serviceable in their particular charges, the people cordially concurring with them, yet to this day the said paroch of Broughton have used no means, directly or indirectly, for his returning to them, as also that the congregation of Lintoun is more considerable and public, in which he may be more serviceable in the ministry, through the blessing of God, for the greater benefit of the Church, and that for the most part he hath served there for these fifteen years past, where he hath had all possible encouragement, the whole people being unanimous in their calling and concurring with him in his ministry there first and last, without contradiction or opposition, subjecting themselves to the ordinances cheerfully, so that his labours amongst them have in some measure been countenanced and blessed of the Lord. Withal considering that the brethren of the general meeting of ministers at Edinburgh have, on several occasions these years past, declared ministers loosed from places where they were formerly fixed (especially when not invited and encouraged) and settled from elsewhere without the formality of process or citation of congregations, to reason the matter *hinc inde*, as was formerly in use when the ministers were not resident for

the time in their old paroch, but elsewhere; as also considering that it was the advice of the general meeting to the said Mr Robert to continue in his ministry at Lintoun, who this time past hath behaved accordingly, and that he hath declared that his own inclinations leadeth and obligeth him for this time to continue in his ministry at Lintoun; therefore the brethren of the Presbytery, upon the grounds foresaid, find themselves obliged in duty to declare their brother, Mr Robert Eliot, loosed from any relation he may be supposed to be under in reference to Broughtoun, and fixed in the ministry at Lintoun as the pastor and minister of that particular flock, hereby requiring him to perform the function of the ministry there in all the parts of it, with all care, faithfulness, and diligence, as formerly he hath done. Next meeting appointed at Kilbucko.

[1690—Patronage abolished.]

With regard to those frequent subversions of ecclesiastical polity, Dr Pennecuik mentions that his father, whom

“Death at length had shuffled from the stage,
The oldest Æsculapius of our age,”

had attained the age of ninety years, during which

“Five mighty kings, from his birth to his grave,
The Caledonian sceptre swayèd have;
Four times his eyes have seen from cloak to gown,
Prelate and Presbyter turned upside down.”

1690, *July 24*—John B. being referred to the Presbytery by the Session of Lintoun, for committing immorality with Janet H., which he obstinately denied, and to that purpose being summoned, they did both come here this day, B. persisting in his denial, and offering to purge himself by oath, the woman with as great confidence solemnly affirming what he denied, instancing time and place. They were both sharply rebuked by the Moderator, and their guilt held forth to them, and ordered, as also the other two foresaid persons before us, for ane fact of the same nature, to confer with the Moderator and Mr Eliot betwixt and the next meeting of the Presbytery, at which they were appointed to be present.

1690, *August 7*—The Moderator reports that Thomas S., with whom he was appointed to confer, had now confessed his sin of immorality with Janet J., who, being called, was severely rebuked for his former obstinacy, and both he and the woman appointed to make satisfaction at Lintoun, the woman being a parochiner there, and he having formerly associated with that congregation where the scandal was given. John B., being called, and compeared, continuing to deny the fact, was ordered to be further dealt with privately by the Moderator and Mr Eliot, as occasion offered, betwixt and the next meeting of the Presbytery. The woman being absent, both were continued till the next meeting of the Presbytery.

1690, *September 2*—John B., not compearing according to citation, was ordered to be summoned against the next dyett of the Presbytery.

1690, September 17—The officer having neglected to summon John B., he was ordered to summon him against the next dyett.

1690, September 24—John B., being called, compeared, continued obstinately denying his immorality with Janet H., and so was appointed to confer with Mr Eliot and Mr Russell betwixt and the 7th of October next, to which time he was summoned *apud acta* to compear before the Presbytery at Lintoun, the woman also appointed to be summoned against the said dyett.

1690, October 7—John B., being called, compeared, and continued stiffly denying, though being confronted with the woman, who instanced two several times of their immorality, with the particular places. The Presbytery, though the said B. had been often before them, and there had been pains taken upon him in conference by several of their number, to bring him to acknowledgment, but all to no purpose, he always offering to cleanse himself by oath, yet considering how great and pregnant the presumptions were of his guilt, they ordered him again to wait upon Mr Eliot and Mr Russell, in order to their conferring with him betwixt and the next dyett of the Presbytery, resolving withal to speak with some persons who possibly might give them more light in the whole business.

1691, February 17—Upon Janet H. her address to the Presbytery for baptism to her child, the Presbytery appointed John B. to be summoned against the next dyett, and conform to ane appointment in the 15 Session, 1690, Mr Russell is to speak to his master and mistress for further light and information in the business.

1691, March 11—Mr Russell reports that accordingly he had spoken to Janet H.'s master and mistress, who declared she could discern nothing in her carriage with John B. that could give her any ground of suspicion, so the Presbytery ordains him to be summoned against the next dyett. There being a woman, Agnes W., come from Glenwholme to Lintoun, guilty of immorality, the Presbytery appoints the woman first to be summoned to the Session of Lintoun, and thence, *apud acta*, to the Presbytery.

1691, March 25—No report of Agnes W., upon the account of Mr Eliot's absence, nor of writing to Lamington. Compeared John B., and produced a testimonial of his giving satisfaction for his fact of immorality committed in Heriot, and continues absolutely denying his immorality with Janet H., whereupon he is summoned *apud acta* against the next dyett.

1691, April 8—John B. compeared, absolutely denying as formerly, and was referred to the next dyett. Refers Agnes W., in respect of Mr Eliot his absence.

1691, April 29—Mr Eliot's absence from the last Presbytery, with the rest, excused. Mr Eliot reports that the Session of Lintoun called Agnes W., and referred her to the next dyett of the Presbytery, appointing her to be summoned thereto, who, being called, was absent, and appointed to be summoned against the next dyett.

1691, May 20—Mr Eliot acquainting the Presbytery with Janet H.'s parents' desire for baptising of her child, her father presenting the child and engaging for her satisfaction for the scandal, as also to cause John B. and the said Janet H. to be summoned against the next dyett. Agnes W., being called to answer her summons according to appointment, Mr Robert Eliot declared that in regard of her being

brought to bed within the paroch of Lintoune, was not able for the time to compear before the Presbytery; but did compear before their Session of Lintoune, and did judicially declare that John S., servant to Whytsyde, in the paroch of Glenwholme, was the father of her child, and the said John S., compeared before the minister, acknowledged the same, and both of them desiring baptism to their child, engaging themselves to satisfy according to Church order. Mr Eliot accordingly did baptise the child, the which deed the Presbytery approved of, and John S., being called, compeared, and judicially confessed the same, whereupon the Presbytery appoints him to satisfy at Kilbucho, and the woman, being a relapse, at Lintoune, conform to the rules of the Assembly.

1691, June 10—Mr Eliot reports he had baptised the child belonging to Janet H., and both she and John B., the alleged father of the child, were called, but did not compear, wherefore Mr Eliot is appointed again to cause summon them against the next dyett.

MR ELIOT DESIRES TO LEAVE LINTON.

1691, June 10—Mr Eliot desiring from the Presbytery an act of transportability, and giving in his reasons for the same, the Presbytery appoints Mr Bruce to preach at Lintoune, betwixt and the next Presbytery, upon a Sabbath day, and intimate the said desire to the said paroch, warning them to be present at the next dyett.

1691, July 1—John B. and Janet H. were called, but compeared not. The Presbytery again appointed Mr Eliot to cause summon them against the next dyett. Mr Bruce reports that he did accordingly warn the paroch of Lintoune, that they might be present against this dyett, who, being called, compeared not, upon which, Mr Eliot again urging them for an act of transportability, the Presbytery, considering it to be a matter of importance, did delay the giving of their answer till the next dyett, and appoints some brethren to confer with them thereanent.

1691, July 13—John B. and Janet H., being called, John B. compeared, denying as formerly, wherefore the Presbytery appoints him, with the foresaid W., to be summoned against the next dyett, and appoints Messrs Livingstoun and Russell to draw up the tenor of an oath, to be given unto them at the next dyett, that they may consider thereupon.

MR ELIOT'S DESIRE TO LEAVE LINTON.

1691, July 13—The Presbytery being again urged by Mr Eliot for granting an act of transportability, did take to serious consideration Mr Eliot's desire, with the reasons thereof, as also that the paroch of Lintoune did not compear to the contrary, and condescended that it should come to a vote whether to grant the act or no; and it was carried in the affirmative, the tenor of which follows:—The Presbytery, considering the proposal and earnest desire of Mr Robert Eliot, minister of the Gospel at Lintoune, who in regard of his great discouragements in his present charge, hath suited the Presbytery for an act of transportability, that being in a capacity of accepting a call where God shall open a door to him, and being convinced of the

reasonableness of the said desire, did appoint Mr Alexander Bruce, minister at Kirkurd, to intimate to the congregation of Lintoune that if they had anything to object against the foresaid act of transportability desired by their minister, that they should compare at Biggar the 1st of July instant, where they should be heard by the Presbytery, and their reasons considered. And they being called at the church door of Biggar, the foresaid day, and none comparing to object, the Presbytery delayed passing sentence therein till their next meeting, which was appointed to be at Skirline, as foresaid. The which day, considering the pressing reasons of the said Mr Eliot, and seriously deliberating amongst themselves what was fit for them to do, it was carried by the plurality the granting of his desire and declaring of him transportable, when and where the Lord, of His providence, shall order a call to him.

A CALL TO MR ELIOT.

1691, August 5—This day compared Mr Thomas Russell, minister of Kinnochie, with the laird of Inchdarnie, one of the heritors of Kinglassie, and others of that paroch, with a call to Mr Robert Eliot, minister of Lintoune, to the ministry at Kinglassie, producing also their respective commissions from the Presbytery and paroch empowering them to act in the affair. The Presbytery, having read their commissions and call, and withal considering that they had given an act of transportability already to their reverend brother, Mr Eliot, and that they had been moved thereto from his urgency, and some hopes they had conceived that by their condescendency to him they might the rather prevail to have him staying among them, and now apprehending to their great grief that he was otherways resolved, after removing of parties and reasoning the matter among themselves, they called in Mr Eliot, who comparing, and being interrogate anent his inclination, did declare his inclination was to accept of the foresaid call. As also having called the foresaid Mr Thomas Russell, with the laird of Inchdarnie, and falling upon some reasonings anent the matter, they all declared that their addressing the Presbytery was only a matter of compliment, and that they were no ways obliged to do the same, and that upon the Presbytery's refusing of their concurrence they would go on upon the act of transportability already passed, to admit him to Kinglassie, without any further address. The Presbytery (parties being again removed), considering on the said Mr Eliot's earnest desire to be removed from Lintoune, and his inclination to accept of the call of Kinglassie, and the declared resolution of the parties to carry on his settling in Kinglassie without the Presbytery's concurrence, if they should refuse the same, as also upon the other hand, that though Mr Eliot's urgency had extorted too easily (which they now perceived but too late) an act of transportability, yet they could not be so clear in their minds for transporting him actually to Kinglassie, the place being not so considerable, and out of the said bounds where his help was so much required, the Presbytery unanimously resolved to offer the foresaid call to Mr Eliot, and upon his acceptance thereof, to be passive in what remained to be done as to his settling in Kinglassie. And so Mr Eliot with the rest being called, the Moderator, according to appointment, laid out before them how loth the Presbytery was to part with him, as knowing that he both had, and might be yet more useful in

the place, and that it was their earnest desire that at least he might remain in the bounds, where he would not want calls where he might be useful, if he inclined not to stay at Lintoune, but that they might (as they had been formerly ready) signify how unwilling they were to cross him in anything that might be grievous and burdensome, so now they had appointed the Moderator to make an offer to him in their name of the call of Kinglassie. Which accordingly they did.

CLOSE OF MR ELIOT'S MINISTRY IN LINTON.

1691, August 5—Mr Eliot declared his willing and cheerful acceptance thereof, though he hoped the Presbytery would not doubt of his affection to them, and to the bounds, and his readiness to serve them as occasion should offer. Upon which instruments were taken by the commissioners of Kinglassie and an extract of the process desired. The Presbytery appoints the Clerk to give them an extract of the matter of fact.

Mr Eliot had been joint minister of Linton from 1672 along with his father; and had been superseded by the Episcopalian, Mr Hay, for five years; then had preached two years in Slipperfield meeting-house; and finally parish minister from 1689—nineteen years in all, with a break of five.

1691, September 16—John B., being called, compeared not. Compeared Spittalhauch and Kingseat, in name of the paroch of Lintoune, desiring the Presbytery to send one of their number to declare their kirk vacant. The answer whereunto was delayed till the next dyett.

MR PATRICK EASON PROPOSED.

1691, October 21—Mr William Russell, Moderator *pro tempore*, reports that he, with Mr Thomson and Mr Veitch and some elders, at the desire of the parochin of Lintoun, having met at Peebles *pro re nata*, they were earnestly desired by several of the heritors and elders, commissioned from the said parochin, to send one of their number to moderate at the subscription of a call to Mr Patrick Eason, preacher of the Gospel, and that they, having considered the urgency of the affair held out to them evidently by the said commissioners, did appoint Mr William Russell to preach at Lintoune, and to moderate at the subscription of the said call, betwixt and the next dyett of the Presbytery. The whole matter, with the circumstances thereof, being considered by the Presbytery, they did approve of what their brethren had done as necessary for the time.

CALL TO MR EASON.

1691, October 21—This day the parochin of Lintoune, by their commissioners, having given in the foresaid call to the Presbytery, did earnestly desire them to deal with Mr Eason in order to his accepting of the same. Upon which the Presbytery, having considered the call, and approven it as full, unanimous, and orderly, did earnestly deal with Mr Eason in order to his acceptance thereof. Who thereupon did judicially accept of the same from the hands of the Moderator. Whereupon the

Presbytery, considering that he had frequently, in former times, preached in their bounds at the desire of the old minister, and having seen and considered a testimonial, now produced by him at the desire of the Presbytery, of the date 24th October 1687, wherein is testified by several of the old ministers then associated in the bounds, that they had tried him in order to his being fixed minister at Hopetown, and had found him qualified, though his admission was stopped through the iniquity of the times, as also that, at the desire of the Presbytery, he had undertaken to bring alongst with him to the next meeting a testimonial of his life and conversation from the Presbytery of Linlithgow during his residence with them, as also having presently heard him preach, as said is, to our satisfaction, did ordain Mr Robert Law (passing over the usual steps of trial which, as said is, had been followed by others), to serve his edict betwixt and the next Presbytery day. William Daisie, in the parochen of Lintoun, having his house burnt by an accidental fire, and making application to the Presbytery for relief, they recommend him to the Kirk-Session of Lintoun till they think on a fit way for his supply.

1691, October 29—This day preached Mr Patrick Eason, probationer, and was approved.

THE CALL SUSTAINED.

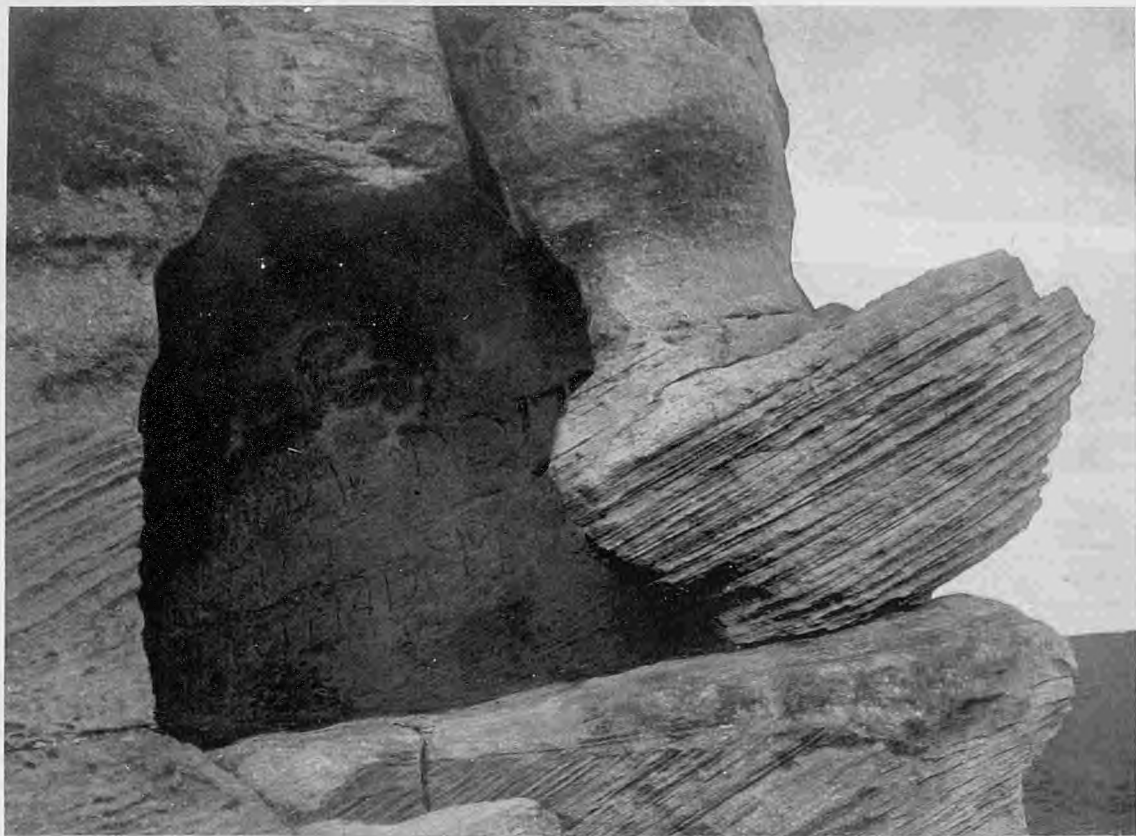
1691, December 2—Mr Robert Law reports that upon the 15th day of November he did preach at the Kirk of Lintoun, according to order, and there did serve Mr Patrick Eason's edict, giving in the same this day duly indorst. Upon which the Presbytery, according to order, caused the officer to call at the door three several times if any of the people of Lintoun were there to object against Mr Patrick Eason his being admitted minister there. None compearing to object against him, the Presbytery (after they had enquired for, according to their appointment, and received a testimonial from the Presbytery of Linlithgow, bearing their full satisfaction with the said Mr Eason, both as a preacher and a Christian, during his residence in their bounds), did appoint his ordination and admission to be at the Kirk of Lintoun upon the Lord's Day, the 17th day of December instant 1691, and ordains Mr Robert Law to preach at the said Kirk of Lintoun upon the Lord's Day immediately preceding, to give intimation thereof, and that it is to be a day of humiliation. And appoints Mr Robert Livingstoun, Moderator, to preach in the forenoon and to ordain and admit the said Mr Patrick to the ministry at Lintoun, with the assistance of his brethren; as also Mr James Broun to preach the said day in the afternoon. The Presbytery refers the case of William Daisie, supplicant, until their next meeting, ordering him to bring a testificat of his case from the Session of Lintoun.

ORDINATION OF MR PATRICK EASON, NINTH MINISTER OF LINTOUN:

THE FIRST AFTER THE REVOLUTION SETTLEMENT.

1691, December 17—*Sessio Sexta*, at Lintoune, December 17, 1691.—After prayer there was marked absent—Mr Richard Broun, Mr William Russell, Mr Alexander Bruce. Ruling elders present—James Russell of Kingseat, James Paterson,

John Kay, James Smith. Absents for the two last days excused. The Moderator reports that this day, conform to divers acts of the Presbytery, being not only a fair call of the said Mr Patrick Eason, and production of famous testimonials given in his favours under the hands of several old ministers in the bounds of Lanrick and Peebles, shewing that the said Mr Eason had passed his tryalls in order to be settled minister at Hoptown, as the said testimonial more fully bears, as also under the hands of the Moderator and Clerk of the Presbytery of Linlithgow, testifying his honest and godly conversation, and that he had preached often with them to their and the people's great satisfaction; as also conform to a late act of the Presbytery of the date at Broughtoun, December 2, 1691, wherein the said Mr Livingstoun, Moderator, was ordained, with the assistance of the remanent brethren, members of the Presbytery, in presence of the congregation of Linton, to preach and give him ordination and admission. After a sermon this day, having called upon the said Mr Patrick, and he compearand, after divers questions proponed by him to the said Mr Patrick, these especially:—(1.) If the end of his desire to the ministry was the glory of God, and not any outward gain or worldly preferment? (2.) If he did hold and believe the perfection and sufficiency of the Holy Scriptures? (3.) If he were fully satisfied with the doctrine, worship, and government of the Kirk of Scotland as it is now standing, to which we and the lands (*sic*) stand obliged by national and solemn obligations and covenants? (4.) If he would solemnly promise to be painful and faithful in the work of the ministry, and walk as becomes the ministers of Christ? (5.) If he would promise to live exemplary in his family, and that his family should be an example of holiness to the congregation? (6.) If he would promise to preach the Word in season and out of season upon whatsoever peril? (7.) If he would promise obedience to the Presbytery and others, his superior judicators in the Lord? And after satisfactory answers given by the said Mr Patrick, and the people also, being required to declare their acceptance of him to be their minister by holding up their hands, did solemnlie evidence the same, the said Moderator, Mr Robert Livingstoun, with the assistance and concurrence of Mr William Veitch, Robert Law, John Buchanan, James Thomson, James Broun, Thomas Miller, minister at Kirkliston, occasionally present, by invocation of the Holy Name of God, and imposition of hands, using all solemnities requisite according to the Word of God, and acts of the Assemblies of this Church, did ordain and give admission to the said Mr Patrick Eason to the actual cure of the ministry at the Kirk of Lintoun, with power to him to preach the Word, administrate the sacraments, and exercise discipline. Upon which the said ministers did give to him the right hand of fellowship, and the heritors, elders, and heads of families belonging to that congregation did take him by the hand in testimony of their owning him as their minister. Finally, both pastor and people were seriously exhorted to their respective duties, and so dismissed, as is usual; and in the afternoon Mr James Broun preached, ending with praise and thanksgiving unto God, closed the work.



HARBOUR CRAIG. The Cave contains many dates and initials—(Photo by Alex. Mathieson).

THE HARBOUR CRAIG AT CARLOPS—A NOTED REFUGE OF THE COVENANTERS.
(Notes from the Works of Pennecuik and Armstrong.)

"J. GIFFARD" appears in large characters, rudely carved, on a remarkable rock at the north boundary of Peeblesshire on the estate of Carlops, now united to New-Hall. It is called the Harbour Craig. Besides several dates, the above-mentioned name is conspicuous among many other names and initials left by the Covenanters who took refuge about it after the battle of Rullion Green, on the Pentland Hills, and also occasionally during the whole of the religious persecutions of Charles II.; although some of the dates mark it out as having been an interesting object long before the formation and introduction of Presbytery in Scotland.

In "The Humble Address and Supplication of the Portioners and Inhabitants of the famous town of Linton," "James Giffard and the Lintoun Laids" occupies one of the lines; and also, in *The Lintoun Cabal*, Portioner Giffard is again introduced as the most prominent character at the jovial smith's invitation to the meeting of his club for their morning draught.

"The Steel" forms a long peninsula stretching out from Harlaw Muir, a short distance below New-Hall House, surrounded on three of its sides by a valley which descends from the south between it and the remarkable rock called the Harbour Craig, and by the glen of the Esk on the west and the north, between it and the Monks' Burn and Marfield Loch. Opposite its south-west side three glens enter the valley, besides that of Harbour Craig; and on the highest and most productive part of it, where the soil is best, in the middle of its infield or croftland, stood the old farmstead, since rebuilt, commanding a view of the moor gradually rising from behind; and of New-Hall House and the Pentland Hills over the Esk in front. At this farmstead, Allan Ramsay, in his celebrated pastoral, *The Gentle Shepherd*, supposes the hero of his poem to have been left under the care of its tenant, Symon, and to have resided with him as his son till the return of his real father, Sir William Worthy.

On the 28th November 1666, was fought the battle of Pentland Hills, or Rullion Green. After the Covenanters had been finally routed and dispersed by General Dalziel, a number of them, in returning westward, took refuge among the then solitary and sequestered glens in the neighbourhood of New-Hall House, and gave the name of the Harbour Craig to that remarkable rock in Tweeddale about which they concealed themselves. J. Giffard referred to as having his name carved on the rock seems to have been one of the "twelve persons from Tweeddale at the insurrection of Rullion Green."

The front of the rock is perpendicular, and about twenty-five feet high from its base, besides the height of the bank from which it rises, which is about thirty feet. Some of the dates are as early as 1612, and many have fallen a sacrifice to the ravages of time. The remote and exalted situation of this natural production induced many of the Presbyterian zealots, during the persecution, to make use of it, not only as a secure retreat, but as an eligible rostrum for oral exhortations to their partisans.

The present writer of this volume on Linton Church is able to corroborate,

from personal investigation, all the foregoing facts. In addition to the name of J. Giffard, already mentioned, he transcribed the following:—1612, 1754, J.M., 1662, R.L., W.G., D.D., 1721, 1761, R.L., W.B., 1774, E.M. There are very many others, however now rendered all but illegible from weather conditions and the lapse of time. (See also under the year 1867 following.)

1691-1694. **The Ministry of Patrick Eason, A.M.**

Three Years. Ninth Minister. Church Presbyterian.

PATRICK EASON, A.M., studied and obtained his degree at the University of Glasgow in 1659. He was licensed during the persecution of the Presbyterians, by Messrs Murray, late of Culter; Eliot of Linton, and John Craig, residing at Niddrie, in West Lothian. Ordained on 17th December 1691. He was translated to Wiston, 8th October 1694.

THE MANSE AND GLEBE.

1691, December 17—This day the Moderator, with Mr Thomson, Mr Law, and Mr Broun, were appointed to pass to the ground of the manse and glebe of Lintoun to-morrow, being the 18th of this instant, and there to give possession of the said manse and glebe to Mr Eason, minister of Lintoun, by delivering to him earth and stone of the said manse and glebe.

DISCIPLINE.

1691, December 17—This day, John B., being called, compeared, still denying his immorality with Janet H., the Presbytery, taking into their consideration that whatever were the presumptions that had necessitated them to deal so long with him in order to his confession, it would be now expedient to put him to his oath, as being the end of all controversy. They therefore order the Clerk to give him a double of an oath to consider upon, and appoints Mr Patrick Eason, minister at Linton, to tender the oath to him, in regard of the present vacancy of Newlands, and that he was joined with the parochen of Linton at the time of the discovery of the scandal.

CHARITY.

1691, December 17—William Daisie, compearing, and pressing for supply from the Presbytery, and giving in a testimonial from the Session of Linton, as was appointed, holding out his good behaviour, and the loss he had sustained by the burning of his house, the Presbytery appoints a recommendation to be drawn by the Clerk and given to him, recommending him to the several Sessions, gentlemen, and others within the bounds for supply, which is done.

MANSE AND GLEBE.

1692, January 6—The Moderator reports that, together with the assistants appointed by the Presbytery, he had, upon the 18th day of December last 1691,

given possession to Mr Patrick Eason at Linton, by delivering to him the keys of the church door, with earth and stone of the manse and glebe, as the instruments thereon, taken in the hands of John Lows, notary publict, before these witnesses, William Linton, bailiff of Linton, and George Purdie, inhabitant there, at more length bears.

DISCIPLINE.

1692, January 6—No report concerning John B., because of Mr Eason's absence, who was to tender the oath to him.

1692, March 9—No account of John B.'s affair, because of Mr Eason's absence.

1692, March 23—No account of John B., because of Mr Eason's absence.

1692, April 15—This day Mr Patrick Eason reports he had not called John B. to administrate the oath to him because of his own absence. The Presbytery continues his appointment, and that he give an account of his diligence to the next meeting.

1692, April 27—There is no account whether John B. has taken the oath, on account of Mr Eason's absence.

THE MANSE.

1692, May 18—In answer to Mr Eason's desire, the Presbytery appoints Mr Russell (Stobo) and Mr Bruce (Kirkurd), with John White, elder, in Kirkurd, to visit the manse of Linton, with the help of workmen, on the 26th of May.

1692, June 20—Mr Russell (Stobo) and Mr Bruce (Kirkurd) reported they had visited the manse of Linton according as they were appointed by the Presbytery.

1693, April 19—The Moderator, Mr Patrick Eason, came, and gave his excuse to the Presbytery for his long absence, which was sustained, and he took the chair; and likewise his excuse for his former day's absence, which was sustained. Mr John Macmillan had preached at Broughton.

1694, August 30—This day Mr Henry Duncan, one of the brethren of the Presbytery of Lenrock, commissioned from the said Presbytery to present a call given to Mr Eason from the parish of Wistone, the Presbytery could not proceed in the foresaid affair, in regard Mr Duncan had neither the call nor the reasons thereof to produce.

A CALL TO MR EASON.

1694, September 12—Mr Henry Duncan produced a letter and commission from the Presbytery of Lenrock, for presentation of a call to Mr Eason, to the parish of Wiston. He produced the call, with the reasons thereof, which were read and considered. The Presbytery appoints Mr Archibald Torrie, minister of Newlands, to preach at Linton on Sabbath first, and to cite the parish to attend the Presbytery at Peebles on the 3rd October, to hear and see the reasons why Mr Eason should be transported from Linton to Wiston.

1694, *October 3*—Mr Torrie had preached at Linton and thrice summoned the parish, but none compeared. Whereupon the parish of Wiston was called, and compeared, and adhered to their former suit; as also Mr Eason, being called, gave in his reasons why he could not stay at Linton. The Presbytery to meet at Linton on the 8th October for farther trial of that affair, as also appointed Mr Walker publicly on the Sabbath day to acquaint the parish to attend the Presbytery against the said day.

END OF MR EASON'S MINISTRY.

1694, *October 8*—The parish of Linton being thrice called and none appeared; the parish of Wiston being called, adhered to their call, and the reasons for it. The Presbytery offered the call to Mr Eason, which he accepted. Whereupon the Presbytery unanimously voted Mr Eason to be transported, whereupon the laird of Wiston took instruments in the Clerk's hand. Mr Eason had been minister of Linton for three years.

SCHOOLMASTER.

At Edinburgh, 7th November 1694—Letter from James Russell of Kingseat, on behalf of the heritors and elders of Linton, desiring the Presbytery to take trial of two young men—Mr John Simson and Mr Laurence Waugh—which of the two would be fittest to teach the grammar school of Linton. The two young men were asked for their testimonials, but could not produce them at the time, but promised to do so later. The Presbytery then took trial of the two young men in several of the classic authors, *ad aperturam libri*, also put several grammatical questions to them, through the four parts of grammar, to all which the two young men gave tolerable answers. The Presbytery judged that both of them have a capacity for teaching the Latin tongue; but that Mr Simson is more ready in it, but supposes the other may have more authority in regard of his age. The Presbytery sends an extract of their judgment in reply to the letter of the heritors of Linton, in order that they may make choice as they see fit.

1694, *November 7*—Mr Walker, Kirkurd, to preach at Linton on Sabbath eight days, and declare the kirk vacant.

1694, *December 19*—Mr Walker declared Linton Kirk vacant.

1695, *March*—Letter from some of the heritors of Linton, desiring the Presbytery to send one of their number to preach there on Sabbath first, and to intimate the moderating of a call. To which suit the Presbytery condescends, and appoints Mr Walker, Kirkurd, to preach at Linton on Sabbath, and Mr Torrie, Newlands, to preach on the day fixed upon, and to moderate at the subscription of the call.

A CALL.

1695, *March 27*—This day a call, presented to the Presbytery by Richard Murray of Spitalhaugh, James Russell of Kingseat, and William Younger, elder in

Linton, in name of the parish, to Mr James Broun, minister at Walstoun, attested by Mr Archibald Torrie, minister of Newlands, desiring the Presbytery to concur with them in the prosecution of the call, which the Presbytery approves. The Moderator and Mr Russell to attend the heritors at the first meeting of Presbytery of Biggar, and a letter to be written by the Moderator, and subscribed by the Clerk, to the said Presbytery for that effect, and the Clerk to give a commission to Mr Russell and Mr Walker.

SUGGESTED NAMES.

Edinburgh, 9th May 1695—The Moderator having received a letter from several heritors of Linton, shewing their earnest desire to hear Mr Hector Frazer, probationer, in the Presbytery of Linlithgow, the Presbytery appoints the Moderator to speak with the members of that Presbytery, as also to write to Mr Frazer, and to acquaint the parish of Linton to send for him on Sabbath eight days.

1695, July 3—Mr William Russell appointed to preach at Linton upon a letter from some heritors. He is also to write to Mr David Linsea, a probationer, to come and preach at Linton.

1695, August 5—Some of the heritors of Linton, in name of the parish, declared that they had heard Mr David Linsea, and were well pleased with him, and desired that the Presbytery would send one of their number to moderate at a call to him. Whereupon they appoint Mr Torrie to preach at Linton, and to give advertisement to the parish. And Mr Walker to preach at Linton, on August 15, and to moderate at the subscription of the call.

ANOTHER CALL.

1695, August 21—Mr Russell to preach at Linton on Sabbath eight days, and Mr Torrie at Tweedsmuir. This day compeared Bailie Younger, in Linton, and gave in the call to Mr David Linsea, attested by Mr Walker. Mr Torrie was appointed to go along with their commissioners to the young man.

SUGGESTED NAMES.

1695, November 20—Mr Walker and Mr Torrie to preach at Linton. The parish of Linton causes the Presbytery to write a letter to Mr John Lithgow, probationer, at Edinburgh, with a letter from the heritors, writing him to preach at Linton two days. Mr Torrie appointed to write him. Next meeting at Manor.

1695, December 18—Mr R. Horsburgh to preach at Linton. Mr Walker repeats, in Mr Torrie's name, that he did write to Mr Lithgow, probationer, but did not preach at Linton, because it was supplied accidentally.

1696, January 15—Mr Lithgow had come to Linton and preached there.

1696, February 26—Mr Torrie to preach at Linton on Sabbath eight days, and to acquaint the parish with the moderating of a call, and its subscription, and Mr Walker to moderate thereat on Tuesday eight days.

CALL TO MR JAMES ANDERSON.

1696, *March 25*—The call from Linton to Mr Anderson, minister of Kirknewton, sustained. Mr Mitchell appointed to repair to the Presbytery of Edinburgh, and to concur with the commissioners of Linton in their call to Mr Anderson, and the Clerk to give him a commission, and the parish of Linton to send for him that he may preach at Linton the Sabbath before he goes to Edinburgh.

1696, *May 22*—The admission of Mr Anderson to Linton fixed for the 2nd July, and Mr Walker to preach at Linton on the 22nd June, and to serve his edict, and Mr Torrie to preach at his admission; also a visitation of the kirk and manse that day.

DISCIPLINE.

1696, *June 18*—A woman having been summoned for the third time, and compared not, was remitted to the civil magistrate, in this case to Halmire as a Justice of Peace.

1696, *at Linton, July 2, ante meridiem*—Mr Walker reported that he preached at Linton, and served the edict, and called three times at the church door for objections to Mr Anderson, but there were none; whereupon the Presbytery adjourned until afternoon.

MR ANDERSON ADMITTED TENTH MINISTER OF LINTON.

1696, *July 2, eodem die, post meridiem*—After prayer, Mr Torrie, Newlands, preached as appointed, and admitted Mr James Anderson to the work of the ministry at Linton, conform to the usual manner.

THE MANSE.

1696, *July 2*—The Moderator gave Mr Anderson infetment of the manse and glebe, and the heritors, with concurrence of John Andrew, younger, and William Cleugh, workman there, did visit the manse of Linton, who, being solemnly sworn, declared that the reparation of the manse would stand 600 marks, which they subscribed. Next meeting at Stobo, for a visitation.

1696-1707.

The Ministry of James Anderson.

Eleven Years. Tenth Minister.

JAMES ANDERSON had been minister of Kirknewton. Received a call from Linton on the 25th March 1696; admitted minister of Linton on the 2nd July 1696.

*The former Session-Book ends 1661 (December). Blank follows to this date.
No records extant during the Second Episcopacy.*

1696, July 2—Now begins the proceedings of the Kirk-Session of Lintoun in matters of Church censure and discipline (second volume of Kirk-Session minutes.) This day Mr James Anderson, minister of Kirknewton, being legally called by the parochin of Lintoun, was admitted by the Presbytery of Peebles to be minister there.

1696, August 25—This day being appointed for a national fast was observed.

IRREGULAR MARRIAGE.

1696, September 13—Patrick Mitchell and Margaret Russell being called, Patrick only compeared, and by a testificat declared that he was married before witnesses, by Mr Thomas Harper, sometime incumbent at Wigtoun. His sin of slighting the Church order being held out to him, he professed a sense of his fault, and a more circumspect walk in time to come. The Session being satisfied, recommended to the minister to speak to the foresaid Margaret Russell. This day also the treasurer gave in a complaint to the Session that the parties who gave up their names to be proclaimed in order to marriage, many of them formerly had broken of their purpose, wherefore the Session ordained that all parties in time coming who gave up their names, consign their paune, or consign what the Session shall consider fit, in the hands of the treasurer.

CONTUMACY.

1696, December 6—George Tweedie being cited for the third dyet, called, and compeared not, therefore was looked upon by the Session as contumacious, and remitted to the civil magistrate.

1697, January 20—A proclamation for a fast, with the causes thereof, was publicly read. The minister exhorted them to religious observance of the same and extension of their charity.

ELDERS.

1697, February 14—After sermon containing the duties of elders and people,

William Younger and Thomas Alexander, portioners of Lintoun, Richard Weir in Cairnmuir, and William Alexander in Whytfield, were received and ordained elders, and with uplifted hands promising in the Lord's strength their assistance to the rest in suppressing sin and vice, and advancing piety, according to the laudable custom, were admitted elders.

MORTCLOTHS.

1697, February 21—In regard many had gotten the mortcloths who would not pay their due price, ordain the treasurer to take sufficient caution for payment thereof in all time coming, from all persons who shall call for them.

STRANGER POOR.

1697, February 28—Five pounds three shillings Scots money in the treasurer's box. Many of the elders complained that the box was emptied by a multitude of poor, and that by supplying of strangers the poor of our own parish were in some measure neglected. Which complaint was heard, and for remedy thereof the elders of Lintoun and Whytfield were appointed to meet on Monday the 8th of March, for regulating the setting of cot-houses within the parish, especially within the town of Lintoun, and that the poor of our own parish be particularly seen to.

COT-HOUSES.

1697, March 8—Meeting of minister, heritors, and elders. After agitation of setting of cot-houses, they unanimously agreed that no heritor or inmate in our parish set cot-houses in time coming without the consent of the heritors and Session, in respect the toun and parish labour under great oppression for the multitude of poor strangers that come into the samyn; for effectuating of which the Session ordains two elders for every third of the said toun to intimate the Session's desire to the heritors and their tennents that no stranger be admitted as an inhabitant of this parish without a sufficient testimonial, and caution to serve themselves with feuall, and report their diligence the next day.

AN ANCIENT SIN.

1697, March 21—The treasurer intimated to the Session that in his custody lay a bond wherein John Vernour, and John Walker obliged themselves to present one Andrew C., who had committed sin with Isobel R. some years ago, to the Session; who were ordained to be summoned the next Lord's Day. (The man was now in Liberton; a letter to be sent to the Session there citing him to compear at Lintoun.)

SEARCHING THE TOWN.

1697, April 18—The Session, in regard of many here not frequenting the church, ordain the collector, with another of the elders, to go through the town the time of sermon, and narrowly mark any disorder they see, and they who shall be found faulty without a lawful excuse shall incur the Session's censure.

SABBATH-BREAKING.

1697, April 18—This day delated by William Younger, junior, that Andrew Aitingill, litster, and Jean Murray, his spouse, were guilty of breach of the Sabbath by receiving some stolen victual on the same from one of the said William Younger's servants. Both appointed to be summoned against the next day.

1697, April 25—Andrew Aitingill called and compeared, and declared himself innocent of the former accusation, which the elders knew to be a truth, as he was present in the church both dyets that day. Jean Murray, his spouse, called, compeared, and confessed that Elizabeth Neil, servitrix to the said William Younger, brought in some victual in time of the forenoon's sermon, and that she did receive the same. Further presentation of this matter delayed till she be in a fit condition. Being rebuked, however, by the minister for breach of the Sabbath, she promised, through the Lord's help, to observe it better in time coming.

SCHOOLMASTER.

1697, May 6—Mr John Simpson, schoolmaster at Linton, being to remove from Linton, desired from the Presbytery a certificate of his fitness for that charge at his first entry thereat. Granted.

THE "WEAKNESS OF INGRATITUDE."

1697, May 16—The said day Mr John Simpson, schoolmaster and Session Clerk, gave untimeous advertisement to the Session of demitting his incumbent charge. They, notwithstanding sympathising with his weakness of ingratitude, allowed him a subscribed testimonial. Four shillings Scots to be allowed the Clerk for every testimonial, double or single.

SCHOOL INVENTORY.

1697, June 15—James Melrose, late treasurer, delivered up to Thomas Alexander, present treasurer, a disposition of the schoolhouse and school, granted to the Session of Lintoun by James Andrew, of the date the '92 year of God. *Item*, a bond granted by John Vernour to the Session, containing the sum of a hundred merks. *Item*, a memorandum that there is resting by James Russell of Kingseat 66 lib. 13s 4d, besides his other bond of a hundred merks. *Item*, a bond granted by William Goskirk for 2 lib. *Item*, some other small papers, with a gold ring belonging to John Vernour, given for paunds. *Item*, a chest, with two mortcloths, one of velvet, another of cloth. *Item*, a water bason, with a water cloth, belonging to the Session. *Item*, a plaid, given in by Jean Wood in pledge. *Item*, three Session books, whereof this is one; with the communion tickets (tokens).

SCHOOLMASTER.

1697, June 15—This day also being appointed for the meeting of the heritors and elders, in order to the choosing of a schoolmaster, and there being several letters of recommendation sent to the minister (which were produced), in favour of Mr

James Anderson, late schoolmaster in this place, from Mr James Kirkton, the lairds of Blyth, Cairnmuir, Hawthornden, Doctor Pennecuik, Stoneypaith, and Fairlyhope, the gentlemen and heritors unanimously accepted of the said Mr James Anderson to be schoolmaster, and ordained him to have a presentation. The same day he was admitted to be Session Clerk and precentor. Likewise this day William Younger, senior, was chosen to be ruling elder.

1697, June 27—This day Andrew C., having publicly professed his repentance the last time, was dismissed and absolved.

VISITATION.

1697, August 4—Mr Anderson preached upon the 36th of Job, verse 26. Parties being removed in turn, it was found that there were no complaints nor grievances, either of the minister against the people nor the people against the minister. Both were encouraged to go on in the work of the Lord.

1697, August 29—The act of His Majesty's Privy Council in favour of William Cranstoun and David Bridge, feuars in Lugtoun, being read after sermon, the Session ordained the elders in their respective bounds to gather a voluntary contribution for that effect. Eight lib. two shillings was collected.

IDLERS.

1697, August 29—The Session ordained all those who set houses to strangers, who live idle and will not work for their maintenance, to maintain them upon their own proper charges, that they may not be burdensome to the Session, and for that effect the assistance of the civil magistrate to be required.

THANKSGIVING.

1697, December 22—This day after sermon was read a proclamation emitted by His Majesty's Privy Council for a solemn day of thanksgiving, for His Majesty's preservation in the time of the last war, which day was to be kept on the next Thursday, being the 26th of the said month.

1697, December 26—This day the minister, in obedience to the proclamation, preached, and seriously exhorted the people to the performance of duties suitable to such an occasion.

1698, February 27—This day after sermon the act against profaneness was read, and accordingly the minister exhorted the people to the observation thereof.

THE BANNS STOPPED.

1698, March 27—The said day the Session ordered John Wilson and Janet Rollock their proclamation to be stopped, because it was reported that she received letters from James Penman, in Flanders, wherein he called her "spouse," and that

the said Janet Rollock was ordained to produce the said letters against the next meeting of the Session.

1698, April 3—Compeared Janet Rollock, and said she had burnt the letters, and declared there was no such expressions in James Penman's letters, so the Session appointed the proclamation to go on.

1698, April 7—Enquiry being made at Captain Lauson concerning James Penman, all the account given was that to the best of his knowledge he was a single man.

A MINISTER FOR THE NORTH.

1698, June 8—The Presbytery, in order to the giving of obedience to the acts of the General Assembly, did condescend on the list, one whereof was to be sent to the north, viz., Mr James Anderson, Archibald Torrie, James Robertson. And by plurality of votes Mr Anderson was appointed to go against the first Sabbath of July to Murray, and there to exercise his ministry for four months, and return a certificate to us of the fulfilling of the appointment, and the Presbytery appoints his kirk to be duly supplied.

1698, August 10—Mr Lowes and Mr Torrie to preach at Linton.

KINGSEAT AND THE SESSION.

1698, December 11—The said day the Session, taking to their consideration how they should be paid of the hundred merks resting to them by John Vernour, by bond, seeing the said John had disposed all his movables to his master, Kingseat, they appoint Slipperfield, Houliston, William Younger, senior and junior, to meet upon Friday to consider the affair and report.

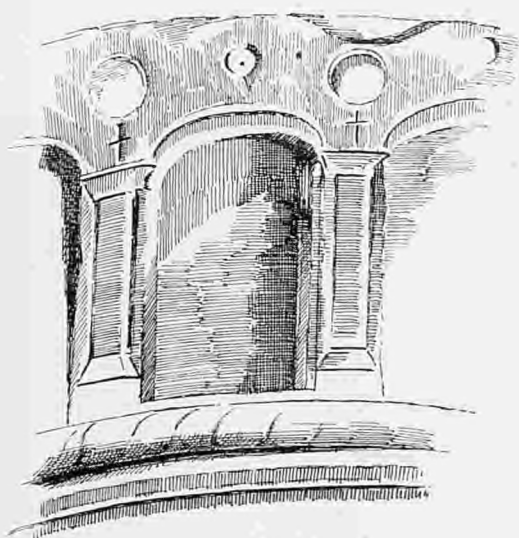
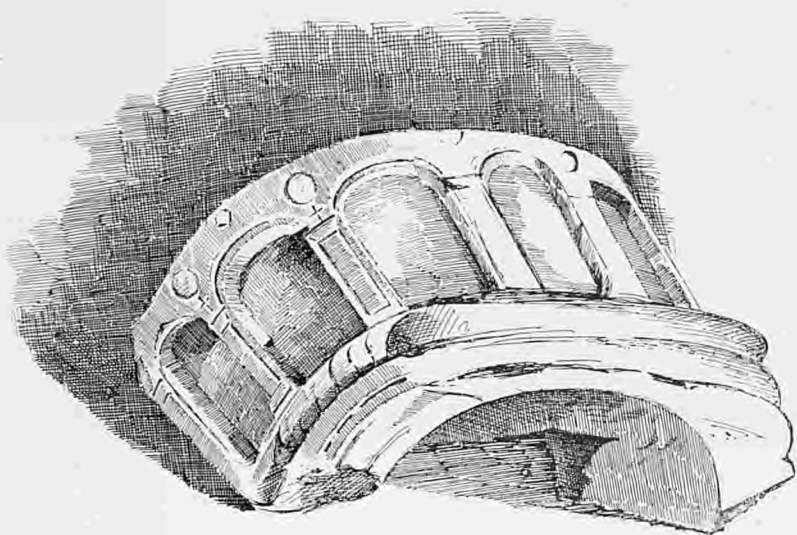
1699, February 26—Houliston reported that he had spoken with Kingseat, who answered him that after he was satisfied himself he would take care that the Session should be satisfied, if there were anything remaining of the goods belonging to John Vernour.

1699, March 5—This day the relicts of James Melrose, James Fletcher, and David Lauder, because of their poverty, were "exceeded" from the payment of the mortcloth to their husbands. The said day John Vernour promised to pay to the Session the half of the money he was owing to the same, against June next, and for that effect promised to give to the treasurer security of some sheep for the Session's use, and to give his assignation to-morrow for the performance of the promise.

1699, April 16—This day it was reported that Kingseat had taken up the sheep which John Vernour had promised for the Session's use, although the treasurer had gotten an assignation to them.

1699, May 13—This day the Session recommended to some of their number to meet with Kingseat for the securing of the money he was owing the Session, he being now in this country, as also to commune with him anent John Vernour's affair.

1699, May 16—This day compeared Master William Russell of Kingseat, late minister of the gospel at Morum, and represented to the Session that he



ADDITIONAL FRAGMENT OF ANCIENT FONT. In possession of John Alexander, Esq., Linton.

(From a drawing kindly lent by Dr Ross, of Messrs Macgibbon & Ross).



FRAGMENT OF ANCIENT FONT. In possession of Gilbert Millar, Stonecroft.
(Photo by Alex. Mathieson).

understanding that there was formerly in Mr Patrick Eason his time, who was late minister in this place, an account given in 28th August 1694 by the deceased James Russell of Kingseat, his father, as kirk-treasurer, both of his charge and discharge with the Kirk-Session, was satisfied, as an act thereanent standing in our records bears at more length. And the said Mr William Russell, finding ane discharge thereof amongst his said deceased father's papers, desired that the Session might give unto him an ample discharge, as heir to his deceased father, of the foresaid accompts, conform to the tenor of the said act of Kirk-Session, seeing he has made satisfaction to us of the balance of the said accounts, which desire the Session taking to their serious consideration, they thought the same right, just, and reasonable, and by an unanimous vote did appoint and hereby appoint an ample discharge thereof to be given to him as representing his said father. The discharge in full of a hundred merks paid to the Session was duly given. (Mr Russell, above mentioned, became minister of Stobo in 1701.) The said day Kingseat, for satisfying of John Vernour's debt, promised to assign to the Session as much money of the said John's which, with the said security, will be caution as will satisfy them, which they are content to accept.

SCHOOLHOUSE.

1699, *July 3*—The schoolmaster's house standing in need of reparation, the Session appoint some of their number to visit the same, and to agree with James Andrew for reparation thereof and report.

EXPELLED.

1699, *August 6*—The said day one John Haig, being cited as no observer of the Sabbath day in attending upon ordinances, as also guilty of stealing kail from his neighbours, compeared, and acknowledged himself guilty of the foresaid accusations, whereupon the Session, with two Justices of the Peace concurring, appoint him to remove against the next day, at twelve o'clock in the forenoon.

SCHOOLMASTER.

1699, *October 27*—The minister reported that he had written to the Earl of Moray anent our schoolmaster, and that he hears that the said Earl remits this affair to ourselves, so the whole heritors present voted unanimously for Mr Robert Trotter to be schoolmaster, and desired the minister to write for him to come and accept of the place.

SABBATH-BREAKING.

1699, *December 24*—Compeared a man, who acknowledged driving his nolt upon the Sabbath day, but that he intended to win this length to hear sermon. Continued.

1700, *January 7*—He and two others rebuked before the congregation.

1700, *January 7*—A further sum of £7 10s allowed for the reparation of the schoolhouse and the bridge.

THE LAIRD OF SPITALHAUGH DESIRES TO BUILD AN AISLE.

1700, *February 11*—The said day Spitlehauge, intending to bogg an isle, would not proceed therein till he had acquainted the Session, who remitted him to the heritors.

THE KIRK-SESSION.

1700—Names of the Kirk-Session of Lintoun:—James Anderson, minister Robert Grahame of Slipperfield; James Mitchell of Houlistone; William Younger, in Lintoun; James Denholme, in Slipperfield; Richard Weir, in Cairnmuir; Thomas Alexander, portioner; John Alexander, in Spitlehaugh; Archibald Wilson and William Alexander, in Whytfield; James Andrew, in Westwater; James Melrose, in Lintoun; William Younger, probationer.

1700, *April 29*—The which day William Younger, being the last meeting appointed to speak with William Muir anent his testificat, produced a line whereby the said William Muir had received from the Marquess of Douglas his chaplain, showing that it was not Mr Muir's but the carrier's fault that his testificat was not yet brought.

COMMUNION CUPS AND TABLES.

1700, *August 25*—This day it was ordained that the communion tables might be mended, tablecloths and cups gotten this week ensuing, and the minister was desired to cause the beddell go to Peebles for the two cups that were bespoke, and the treasurer to pay him for his pains.

1700, *August 29*—The people who are to communicat are to stay upon Saturday after sermon and receive their tokens.

1700, *September 1*—The sacrament of the Lord's Supper was celebrate.

1700, *September 12*—The Session allowed to the Session-Clerk for his pains at the communion 2 lib.; also, 1 lib. 9s for two poor scholars their quarter payments; also, to James Melrose, for prenting in the churchyard, 1 lib. 10s; also, to James Andrew for mending the communion tables, 2 lib.; also, to the officer for fetching and carrying back the cups to Peebles, 1 lib. 10s; and to Marion Watt, for the use of her cloth, 10s.

PENALTIES.

1701, *January 5*—Two men, having each of them paid their penalty of 4 lib. each, and another having found caution for his, compeared, for the third and last time, in the public place of repentance, humbling themselves before God and His people, promising that through the grace of God they would not be guilty of the like again, and being exhorted, were dismissed and absolved.

1701, *March 5*—Mr James Anderson (Linton) to supply Gladsmuir according to act of Synod, and Mr Russell to acquaint him therewith.

1701, *April 2*—Mr James Anderson (Linton) was excused for his first absence; but for the second he was Presbyterially admonished, and advised to attend more punctually hereafter.

THE MANSE.

1701, *July 3*—Letter from Horsburgh of that Ilk, stating that the Earl of March desired a visitation of the manse of Linton, his lordship having made an addition thereto. (Dated from Neidpath, 2nd July.) Presbytery appoints their next meeting at Linton for this visitation, and appoints Mr Anderson to make intimation, and preach before the Presbytery that day. Mr Horsburgh to inform the Earl of this decision. Next meeting on 6th August.

VISITATION.

1701, *August 6*—Several members send in excuses for absences from former meetings; they were removed, and their excuses considered and sustained. Mr James Anderson preached at the visitation, as appointed, from Revelation ii., and 10. The Presbytery proceeded to the visitation. Mr Thomson (Peebles) was chosen Moderator *pro tem*. Mr Anderson being removed, and the brethren asked their judgment of his sermon, answered they were very well satisfied. Mr Anderson was called in, and informed that the Presbytery were very well satisfied with his sermon. The Moderator having propounded the usual questions on occasions such as this, the Presbytery finds that Mr Anderson has no complaint but what is contained in their Session minutes. As also that he has no decret of locality, but that, as he supposes there is some decret in Mr Robert Eliot's custody, his predecessor, the Presbytery appoints Mr Anderson to get up that decret to himself, and make report to the Presbytery. The minister had no complaints, nor had the heritors, elders, and heads of families, nor the schoolmaster, nor the church officer, all of whom were separately called and enquired at. The Presbytery proceeded to visit the manse, lately repaired. Compeared Horsburgh for the Earl of March, Spitalhauch, and others. They had two workmen provided, and the minister had one from Lanark. Linton Session book to be filled up and presented next meeting.

THE MANSE.

1701, *August 6*—The workmen reported the valuation of Linton Manse at £1468 10s. The £68 10s we deduce in respect to the oldness of the timber, making the total £1400. (Among the items mentioned are divots for thatching, and as there is no mention of slates, one may infer that the manse was thatched.)

1701, *September 3*—Appointment continued on Mr Anderson to get up the decret for his stipend.

A GRAVE SCANDAL.

1701, December 17—A letter from Mr Anderson to the Presbytery, desiring that some of the brethren would meet with their Session and give advice in some weighty affairs concerning their schoolmaster. A committee was appointed to go to Linton for that purpose on the 23rd.

1702, January 7—The committee which had met with the Session of Linton anent the schoolmaster there had found the business to be of no small moment, and one wherein several difficulties and intricacies were likely to appear, so had referred the matter to the Presbytery. The reference bore that there were several scandalous and gross reports passing upon Mr Robert T., schoolmaster there, and Isobel F., now his wife, both anent their being too familiar in her former husband's lifetime, and also in the time of her widowhood, and that there were two letters lying in the minister's custody directed to him, one from Robert T., father to the said Robert T., and another from Robert T. himself, which two letters were produced and read. The father's letter making mention that he was informed of several that had spoke reproachfully of his son as being too intimate with Isobel F. in her husband's time; the other, laying it upon the minister and Session to enquire into and examine the railers of that calumny, asserting that some had not stooden from the very house tops to lay things to their charge they know not, and signifying they could lie no longer under them, as the said two letters at more length bears. After considering these two letters, also what the minutes of the Session bears, this meeting judges this to be a very grave and weighty affair, and that they must enquire into it as far as they could, specially considering that *fama clamosa* which was now spread throughout the whole country, whereby the foresaid persons are bruited to be guilty not only of immorality but even of murder itself, and therefore the Session and correspondents proceeded to enquire into the reports that had been made and see what grounds there might be for the reports. And in so doing the following reports and grounds of reports were taken notice of:—(1.) The said Mr Robert, being boarded in John Haddo's house, and in that time was observed to be too homely with John's wife, by tiggling, sporting, conversing, and keeping too much company with Isobel. And both he and she being observed to undervalue and not care for the company of the husband, and particularly what augmented suspicion and jealousy, the said Isobel being with child while Mr Robert was staying in the house, and not having had any child to John, her husband, for years before; and to confirm this, it is reported Isobel went one day to Spitalhauch alone and to buy skins, and meeting Mr Robert there, she sent home the husband the skins by William Brown, and he and she came walking home together in one another's hands. (2.) On a certain day, Thomas Alexander and John Anderson came into John Haddo's shop, where they drank a pint of ale, the said Mr Robert and Isobel being present, and that they forgot to call in John Haddo to take a drink with them, which necessitated the two men to make an apology, and to call for a pint that John might drink with them, and that Mr Robert replied, "What need we fash ourselves with him? He is but a senseless body," and this was spoken in Isobel's presence, and she made no resentment thereof. (3.) It is also reported that, in her husband's time, there came a woman from Andrew Barrowman to her husband's shop, where she heard

Isobel call Mr Robert, "Heartsome Joe;" also, it is reported that Thomas Alexander's wife and James Wilson's wife can give some account of tiggig betwixt the foresaid persons. Also, that one time at the water side he was seen washing his hands and dried them on Isobel's skirt. Mary Penman, in Stobo, to be examined anent this. Also, Haddo's declaration is to be considered anent this; and anent tiggig her openly with carrots, John Bruce and Archibald Wilson are to be enquired. The meeting found that it was reported she had poisoned her husband, John Haddo, and what gives suspicion of this are:—(1.) The former alleged bad carriage with Mr Robert. (2.) John's sudden death, nobody being called to see him die till he was passed capacity of speaking. John Russell and his wife to be examined anent this. Also, Helen Eumond and Isobel's two brothers, and Marion Wallace and Marion Watt; and it is reported the foresaid Helen refused to give him drink when he was making signs for it but could not speak. (3.) It is reported that Isobel Piggot, now in Edinburgh, and Mr More's wife, now in Brighouse, can give some account of the poison, and how and where it was obtained in a shop at Edinburgh. And also, Isobel Tait is to be examined thereanent. (4.) It is also reported that he got this poison first at the kiln. And Mary Henderson, Will More's wife, and John Andrew, younger, also the miller and his wife, and John Russell, in Linton, to be examined on this head, who, as is reported, can give some account of his unwellness then and there, and that his wife got some brandy to him, but he would not taste it till she tasted it before him. (5.) It is also reported he got the poison that same night among milk when he came home from the kiln, and that Mr Robert was present. Gifford's sons and Ferguson, her brothers, swear so. Also to be present with those examined in that affair. (6.) Also reported that she used means to put back the child in her womb, and got herbs for that effect, particularly "badmony." Thomas Brown, late gardener at Dolphinton, to be enquired anent this. Also, Lady Cairnmoor, who was enquired at for the said herb, and the gardener at Craiglockhart. (7.) It was informed that the said Mr Robert have expressed himself that if the Session of Linton moved any farther in that affair, he should bring something to light was never heard of. John Russell, elder, merchant in Edinburgh, to be enquired anent this. Also, it is reported that Archibald Buchanan and John Wilson should have heard John Haddo say he had not lain with his wife for four years' space, and if she was with child he knew nothing of it. Next meeting to be at Linton. The minister to summon Robert T. and Isobel F. and all the witnesses.

1702, January 28—Patrick Russell, the Clerk, being absent, Mr Cooper was chosen Clerk *pro tem*. Mr Dalrymple delivered his popular sermon, and was approven.

THE LINTON AFFAIR.

1702, January 28—Mr Robert T. and his wife, Isobel F., being called, he appeared, but stated that his wife was too ill to appear. He stated that he was well acquainted with all the scandalous reports about him and his wife, which were

without "any just ground," and he sought the Presbytery to put the matter to trial. Robert T. was then asked:—(1.) If his minister, in October 1700, walking from Stobo with him, advised him to remove from John Haddo's house? *Ans.*—The minister gave him no such advice. (2.) Did the minister and the laird of Houlston some time after advise you to remove from John Haddo's house?—They did, and gave him a fortnight to remove. He did so then, as his quarter was up. And that he had never any converse with Isobel F. but what was civil and Christian (3.) Did Isobel furnish him with cloaths which he took within his chamber?—She did. (4.) Did Isobel ever come any morning or evening to his chamber after he had taken it?—No. (5.) Did he undervalue John Haddo when in his house by calling him a sillie bodie?—No. (6.) Was he guilty of wantonness with Isobel before his marriage?—Never, except two days before his marriage, as he had confessed. (7.) Was he ever in the shop alone at night with Isobel before marriage?—No. The Moderator and Mr James Thomson and Will Dickson were appointed to go to Isobel F. and interrogate her. They came back, and said that she denied everything, except that she sent to the gardener's wife at Linton for some herbs, viz., "badmonnie" and "fumitory," and thereafter implored her aunt, Mary F., to go to Ingistone for the herbs or any other place where she may get them, and that she brought them from Dolphinton. But that she had no bad dealing in seeking them, but was advised that they were proper for her present condition. Still she made *no* use of them. She admitted going to Mr Robert's chamber at break of day, but only to waken her brother, who was staying with him, to go to his work. She admitted furnishing him with two pairs blankets and a bolster. She had nothing to say against the witnesses, and allowed them to be examined. So also with Mr Robert T. John Winlaw stated that he was 37, and that Isobel came to him but neither sought nor got anything from him to hurt her. She said she was in a decay, and ought she to go to Moffat Well, and he told her he thought it *not* proper. Helen Edmond never saw any unbecoming carriage either before or after marriage. James Russell was told by Lillias Borrow that she laid her head to John's window, and heard his wife say to him—"Swear," but he would not, but said he would not tell upon her, threatening to go where none should know her if he would not promise not to tell. Marion Russell corroborated this witness, also Lillias Borroman. Mary Brown never saw anything betwixt them except his "popping her when she was lying upon the lint rig." John Anderson, when having a drink in John Haddo's house, heard Robert T. call him "a silly senseless bodie." Archibald Wilson saw Robert T. "tigging her one day with carrots." Archibald Buchanan heard James Lawther say that John Haddo said he had not lain with his wife for three years, but no more. George Tweedie saw Isobel F. come by Adam Heriot's house-end a little after sky-breaking upon the Monday before their marriage. James Gifford deponed he came *not* to the house of John Haddo till "speech was laid," and that he knew nothing of that matter to the prejudice either of Mr Robert or Isobel, but that he saw John Haddo upon his death-bed appear as well as ever he saw him in regard of the good order he was in. John Andrew never saw any light carriage between the parties. John Andrew (younger) did not see John Haddo get his breakfast nor anything else, but saw him

troubled with something like a colic, notwithstanding he helped at the kiln with his own corn. Marion Watt said that Mr T. came to her house and desired her daughter to go for Isobel F., she being then a widow, who accordingly came to him, as she said, to pay him some money which she had borrowed after her husband's death. And after her coming they sent for a chopin of ale, but Helen Edmond, her mother, coming in, Mr T. went hastily ben the house, and Helen followed him, and thereafter took away her daughter, and so prevented the drinking of the ale. Will Gray his wife said that Isobel sent to her for "badmonnie," but she said she had it not. John Wilson had *not* seen Mr T. and Isobel at the waterside, nor any light carriage. But he had seen him and John Haddo there knocking the webs. The affair adjourned till next meeting, same day and place, afternoon.

1702, February 18—He declared that he had nothing more to add. He was removed, and the matter duly considered. Called in again and informed that it was delayed till next meeting, and he was summoned to appear.

1702, April 13—Mr T. was called, and still denied that he had been guilty of any light carriage, other than he had confessed to Linton Session. He desired also the matter to be put an end to as soon as possible. He was removed. His minister had no more to say except that his usefulness was gone as schoolmaster and Session Clerk, as he frequented the naughtiest and lowest persons of the place. Matter delayed. Mr Anderson and Mr Cooper to acquaint the Earl of March with the affair of Mr T., considering his interest in Linton.

1702, April 22—Anent Mr T. and Isobel F., both compeared, but had nothing farther to add. It was also reported that the Earl of March would concur in all that the Presbytery did. Delayed.

1702, May 5—Mr Anderson (Linton), appointed by the Synod to go to Moray in place of Mr Torrie.

1702, June 2—Mr Robert T. was called in, and all the points gone over against him—his remaining in John Haddo's house after his minister and the laird of Houlston urged him to leave; his light carriage with Isobel F.; his undervaluing John Haddo; his marriage with Isobel; his confession of immorality with her, &c. They unanimously find him unworthy to continue schoolmaster, clerk, and precentor of Linton, and resolve to apply to the heritors to remove him from being the schoolmaster, and to the Session of Linton to remove him from being clerk and precentor. The minister to intimate this from the pulpit on Sunday. When this sentence was read to Robert T., he said openly in the face of the Presbytery that it was club law. A committee appointed to lay this before the Earl of March and heritors of Linton.

1702, July 14—Mr Thomson and Mr Mitchell had twice called on the Earl of March anent the Linton schoolmaster, but had failed to meet him. Continued.

SILVER COMMUNION CUPS.

1702, August 2—This day it was represented to the Session that having now some money in our hands, it was proper to buy therewith two silver cups for the

communion. The minister appointed to cause make the two silver cups, and the treasurer to pay the same.

1702, August 4—Mr Mitchell and Mr Thomson had been severally, but *not* together, to the Earl of March. The Presbytery therefore appointed the Moderator and Mr James Anderson to go this day to the Earl, and intimate to him the act of the Presbytery as to the schoolmaster of Linton. The Moderator and Mr Anderson had spoken to the Earl of March anent the Linton schoolmaster. The Earl said that he concurred with the Presbytery, and would give him no salary from the date of the act of the Presbytery. But he could not remove him, as he was one of the least of the heritors, and that several adhered to him, saying he had been treated with injustice.

1702, September 30—Mr Robertson and Mr Torrie had seen the resident heritors of Linton, and had intimated the act anent Mr T. to them.

THE SESSION BOOK.

1703, April 27—The visitors of the Session book of Linton gave in their observes upon the same, and Mr Anderson gave in his answers thereto, and notwithstanding, the Presbytery found the observes both many and weighty. It was put to the vote—Transcribe the Session book of Linton or not? And was carried unanimously—Transcribe.

1703, May 7—The transcribed Session book of Linton was produced. All the former remarks had been amended except two:—That the Session had given out £23 Scots to a certain person for attending the Presbytery of Edinburgh about the transportation of Mr James Anderson from Kirknewton to Linton, and the other was an act anent letting cot-houses. The Presbytery, hearing Mr Anderson's answers to these observes, were not satisfied yet. They approved of the minutes except these two particulars.

SCHOOLMASTER.

1703, September 19—Compeared Mr Robert T., schoolmaster, and told the Session he was content to demit his place, if the Kirk-Session would be pleased to give him a testificate, which was agreed to.

1703, October 26—This day after prayer, sederunt—the minister, elders, and some of the heritors—there appeared some young students, who offered themselves for trial. But in respect most part of the heritors were not met according to appointment, the matter was postponed.

1703, November 17—Again postponed, because so few heritors attended, although cited from the pulpit and by letter. Several students again appeared at this meeting.

1703, December 2—Three students appeared, who were examined by a committee of the Presbytery in classical authors, music, and arithmetic, and after full trial, the committee chose Mr James Melrose.

KIRKYARD DYKES.

1704, April 27—Meeting of Session with the heritors. It was decided to build

the kirkyard dykes of stone and lime, six quarters high, of new work, at seven lib. Scots per rood, the parish leading the stones, lime, and sand. The old dykes to be redd out to the foundation, and the new dyke to be capped with divots, which the parish are to lead. The tenant in Whitfield to furnish lime at five shillings Scots per boll.

LEGACY TO THE POOR.

1704, June 5—Legacy left by the late John Lawson of Cairnmuir in these terms:—He appointed his friends to bury him privately, with all possible moderation, as is herein more expressly declared, and to pay in to the kirk box of Lintoun and to the kirk box of Kirkurd the other half of what money they should determine was spared by that sober way of interment, to be applied for the use of the poor of the parishes. And the said friends having determined that there was the sum of two hundred merks Scots, according to their judgment, spared that way, they have therefore paid in to the treasurer of Lintoun the sum of one hundred merks Scots for the end above exprest.

ELDERS.

1704, September 17—It was delated to the Session that Archibald Wilson, one of their own number, was guilty of being absent from the public worship in the afternoon upon the 3rd of September instant, being the Lord's Day, and stayed in the time keeping company and drinking with some strangers of his own acquaintance, from the dismissal of the people in the forenoon all the time of the afternoon sermon till five o'clock at night. The said Archibald was ordered to remove. Thereafter he was called in, and confessed his sin and expressed his sorrow. He was given a Sessional rebuke, and suspended during the pleasure of the Session. Henceforth the elder who collects is to go along with the elder who collected the previous Sunday, and go through the town and mark any disorder, drunkenness, and stayers away from divine service.

THANKSGIVING.

1704, October 5—Thanksgiving Day observed by a proclamation emitted by Her Majesty's Privy Council for a solemn day of thanksgiving for the signal and remarkable victory which Her Majesty's armies have lately obtained over the French and Bavarians.

1704, October 29—In order to make up the expense of building the kirkyard dykes, a collection appointed to be taken up throughout the whole parish.

A STRANGER.

1704, December 3—The elders were sent to a house in Bridgehouse, where the miller lived, to enquire into the circumstances of a stranger woman having given birth to a girl child there. The woman stated that the previous year she was married to a merchant, who left her in Fife, and went south, pursuing his business with his comrades. They returned, but could give her no account of her husband.

Accordingly she set forth in quest of him, and arrived at the two-mile burn at Biggar, and there awaited him for twenty days. But he not coming, she resolved to return to Fife, and had got only as far as Bridgehouse when she was forced to lie up on account of the birth of her child. Several honest women corroborated her story; and she produced her testificat, signed by two elders of Carnbee, as the parish was vacant at the time, with which the members of Lintoun Session are satisfied.

1704, December 24—Read letter from the Rev. John Anderson, minister of the gospel, and Principal of the Leonardine College at St Andrews, asking particulars regarding the above woman and her child's death. Witnesses were called, who deponed that it seemed a healthy infant, and was found dead in bed beside its mother, but with no appearance of having been overlain. A letter was appointed to be sent to the Rev. Mr Anderson to that effect.

MORTCLOTHS.

1704, December 27—The velvet and cloth mortcloths are now much abused. Two elders appointed to see what rents and failings are in them, and to report.

1705, February 18—Both the cloth and the velvet mortcloths are much misguided and torn, and are appointed to be mended and taken better care of.

1705, March 18—£38 19s 4d Scots in the hands of the treasurer, after paying all accounts.

HEARSE.

1705, April 23—A hearse to be obtained for the use of the parish, to be drawn by one horse.

KIRK-SESSION FUNDS.

1705, May 17—The treasurer reported that as John Vernor had not come to the country to pay what was owing to the Session, he had caused Mr Hamiltoun, writer, to use diligence against him, whereupon he gave in to Bailie Younger £41 Scots money, and put to that at another time £21 money, which is payment of the hundred merks principal except £4 one mark Scots, with some years' annual rents of the principal sum, for which the treasurer has received his bond. The bailie to give the money to the treasurer, to make up the hundred merks to be kept in the box until some one be got to take it at interest.

1705, June 3—Total cost of the kirkyard dykes and yetts, £101 2s Scots. £12 Scots was all the money that had been raised by collection.

THE HEARSE.

1705, June 26—Total cost of the hearse, with its furniture, £83 19s Scots. Hire of hearse within the parish to be £3 Scots, and £4 outside the parish. Six shillings Scots to be given to the beddell for driving it.

1705, July 24—For the communion, the tables, forms, cloths, tent, and other necessities to be in readiness.

FAST-DAY.

1706, May 23—The fast-day, whereon no sermon, because of our minister his indisposition, yet kept, and people went to the neighbouring churches.

KIRK LOFTS.

1706, June 24—Spitalhauch has repaired his loft and made to it a very handsome entry. But now the common people have no access to it as they formerly had when the Laird did not use it himself with his family, therefore the common loft to be repaired for the use of the common people.

1706, July 9—Thanksgiving observed for the success of Her Majesty's forces. The whole common loft will require to be raised seat by seat, which would be of great advantage to the people for hearing. It would require twenty-four daills and three long trees to be obtained from Leith. £7 14s is the estimated cost of the workmanship.

1706, August 25—By order of the Assembly, a collection in all the churches of the kingdom for the harbour of Irvine. £8 Scots received. £23 15s 6d was the total cost of raising the loft.

MINISTERIAL.

1706, October 23—Mr James Anderson sent a letter showing his continued indisposition, and desiring some supply; granted. Mr Gray appointed to preach at Linton.

MINISTER DECEASED.

1707, April 21—After prayer, Master Alexander Walker, minister at Kirkurd, having preached here this day by appointment of the Presbytery, our minister, Mr James Anderson, being lately dead, the Moderator signified to the meeting that in regard some of the heritors were present at the time, it was proper that some of them should be sent to the Countess of March to represent to her the case of the parish; which overture was approven of, and for that effect, Spittalhauch, Garvalfoot, with William Younger, were made choice of. Mr Anderson had been minister of Linton for eleven years.

1707, May 10—This day it was represented to the Session that Robert Graham of Slipperfield desired to build a wall of stone and lime round his burial place at the east end of the church, and desired the concurrence of the Session. They stated that as far as they knew there was nothing to hinder him.

TESTIMONIALS.

1707, May 23—The Session, considering our present vacancy, ordered their Clerk to give notice to the minister that should preach next to intimate from the pulpit that the masters of families entertain no servants wanting testimonials.

THANKSGIVING.

1707, *May 23*—Proclamation was this day made from the pulpit for observation of a day of thanksgiving for our deliverance from the late invasion from France, to be kept on Thursday, the 9th June.

THE VACANCY.

1707, *July 18*—After prayers—Mr John Wallace, minister at Drumelzear, Moderator—he proposed to the Session that it was proper for them to fall upon an expedite way of getting their parish provided with a minister, and told that it was overtured by the Presbytery that they should appoint a day for heritors and elders to meet and have their thoughts about the same. Which overture the Session, being well satisfied with, went into it, and appointed Tuesday come eight days, the 27th of this instant, for that end, ordaining Bailie Younger to write to the non-residing heritors acquainting them with the same. Mr John Wallace to be Moderator.

CANDIDATES.

1707, *July 27*—Meeting of Session with the heritors anent the vacancy. *Present*—David Plenderleith of Blyth; William Russell of Kingseat; Alexander Walker of Stonipath; William Douglas of Garvalfoot; Thomas Alexander, portioner; the lairds of Spittalhauch, senior and junior; Bailie Mosman, factor to the laird of Cairnmuir. These heritors, along with the Session, agreed to make application to the Presbytery for four probationers to preach before the congregation to have a hearing of them. William Russell of Kingseat to wait upon the Countess of March and acquaint her with the mind of this meeting.

1707, *November 19*—The elders and heritors appointed Alexander Horsbrugh of that Ilk their commissioner to wait upon the Presbytery and desire one of their number to attend here to moderate a call to one to be their minister.

1707, *November 26*—Mr Andrew Mitchell to preach at Linton and there keep Session, and enquire at the heritors and elders what steps they have taken in order to have their church planted with a minister. Mr John Johnstone to preach at Manor that day.

1707, *December 31*—Mr Andrew Mitchell had preached at Linton and kept Session and spoken with the heritors and elders anent planting that kirk; who declared their willingness, and sent two of their number to confer with the Presbytery. From Linton appeared William Douglas from Gurrelfoot, and John Walker, in Stonypath, and craved that the Presbytery would appoint one of their number to moderate in a call to one to be their minister. Mr John Johnstone appointed to preach and intimate that the call would be moderated on the 21st January. Mr Andrew Mitchell to moderate on that day.

STOBO.

1708, *January 28*—A call to Mr Russell (Stobo) to be minister of Linton. Mr Mitchell preached at Linton, and did moderate in a call for Mr William Russell

which was produced, and reasons for his transportation by William Gainger, and Thomas Alexander, who produced a commission, which was unanimously sustained by the Presbytery. Letters were produced from Alexander Graham, laird of Carlops, and William Horsburgh, in name of Mr William Thomson, wherein they shewed their consent for Mr William Russell to be minister at Linton. The Presbytery decided that this call was legal. The Moderator delivered the call to Mr Russell, who was called in, with reasons for transportation. Mr John Wallace to preach at Stobo on Sabbath 8 days, and summon the heritors and elders and all concerned to meet the Presbytery with reasons why their minister should not be transported to Linton from Stobo. Mr Russell to preach that day at Drumelzier. Mr Russell, besides being minister of Stobo, was laird of Kingseat, in the parish of Linton.

AN INTRUDER.

1708, February 25—Being informed that Mr John Macmillan had preached in Linton Kirk, the Presbytery order Bailie Younger to keep the keys and deliver them to none save such as appointed by Presbytery or Synod. The case departed from.

1708, March 17—The call from Linton to Mr Russell, minister of Stobo, was now considered. Mr Russell was removed and Mr Mitchell took the chair. Mr Russell and the commissioners from Stobo appeared. But no appearance was made from Linton. Accordingly William Russell, in Dreva, took instruments in the hands of the Clerk that they had fallen from their call. This was allowed by the Presbytery.

1708, June 10—The Countess of March was willing to concur with the Presbytery in the planting of Linton and Newlands. Mr Walker to preach at Newlands; Mr Couper at Lintoun; and Mr Mitchelson for him. Next meeting at Peebles, the second Wednesday of July.

A PROSPECTIVE MINISTER.

1708, July 13—Mr Wallace appointed to preach at Linton and keep Session by desire of the Session. Mr Daniel Gilchrist, probationer, exhibited his license, which well satisfied the Presbytery. But they desiderate a testimonial after the date of the license. Meanwhile they appoint him to preach at Manor, as Mr Andrew Mitchell is to supply the New Church of Edinburgh by desire of the Synod. Also to preach before the Presbytery next meeting.

1708, July 28—At Peebles. Mr Daniel Gilchrist preached according to appointment. Mr John Wallace had preached at Linton and kept Session, and a considerable number of elders and heritors desired him to represent to the Presbytery that they were desirous of hearing one Matthew Wood. The Presbytery appointed Mr Wallace to write and invite Mr Wood to the bounds. Next meeting at Peebles, on August 12.

INTRUDERS.

1708, August 12—The Synod desire an account of the disorders of Mr Makmillan

and Mr Makneilan within their bounds. The Moderator in their name is to signify to Nichol Spens, one of the agents of the Church, that both the persons preached at Linton, and invaded the Church on the last of February.

1708, September 1—Mr Matthew Wood to preach twice at Linton; and Mr William Livingstone twice.

THE TWO INTRUDING PREACHERS.

1708, November 25—At Peebles—The Presbytery considered the act of the Commission anent Mr John Macmillan and "Mr M'Neely," with the Synod's act thereanent, appoint all the brethren within the bounds to obey the said acts, and to read the said paper from their pulpits next Lord's Day; and report.

1708, November 29—Mr William Russell, minister at Stobae, produced a Commission from the parish of Linton desiring that a minister might be sent to moderate at the subscription of a call to one to be their minister. Mr Paton to intimate the subscription of the call on Sabbath first; and Mr Walker, minister of Kirkurd, to moderate at the subscription of the call on December 17, and also write the non-residing heritors.

A CALL TO MR DANIEL GILCHRIST.

1708, December 5—By appointment of the Presbytery Mr Stephen Paton preached and desired all those concerned in a call to a minister to meet upon Thursday eight days, being the 16th inst.

1708, December 16—Preached Mr Alexander Walker, minister at Kirkurd, and desired elders, heritors, and heads of families to wait behind. It was unanimously agreed that a call be presented to Mr Daniel Gilchrist, probationer, to be their minister. It was subscribed *coram*, and attested by the Session. A committee was appointed also to present the call to the Presbytery, and crave their approbation thereof, and do all other things necessary to a speedy settlement.

1708, December 22—Appeared William Younger, Bailie of Linton, by virtue of a commission from the heritors and elders, and produced a call to Mr Daniel Gilchrist, preacher of the gospel, attested by Mr Alexander Walker, who presided at the moderation thereof. The Presbytery approved of the said call, and appointed the Clerk to attest it in common form. After which the Moderator delivered the call to Mr Gilchrist, and the Presbytery appointed him a lecture on Hosea xiv. for next day.

1709, January 19—Mr Daniel Gilchrist delivered his exercise and addition from the last verse of the first Psalm, and was approved. And was appointed an exegesis *de concursu dei circa actiones peccaminosas*, together with the questionnaire trials.

1709, February 9—Mr Gilchrist delivered his exegesis *de concursu dei circa actiones peccaminosas*, and was approven. Appointed a popular sermon on Psalm lxxxi. and 12, and to defend his theses, and have the questionnaire trials.

1709, February 23—At Peebles. Mr Couper present. Mr Daniel Gilchrist

had his popular sermon on Psalm lxxxi. and 12, also all the other parts of his trials, and was approven. Mr Stephen Paton to serve the edict of Mr Gilchrist at Linton on Sabbath first; and Mr Gilchrist to preach for him.

1709, *March 16*—Mr Stephen Paton of Newlands preached, and thereafter served an edict in order to the ordination of Mr Daniel Gilchrist to be minister in this place.

1709, *March 23*—Mr James Robertson to preach at Linton upon the 12th April at the ordination of Mr Daniel Gilchrist, probationer, to be their minister, and Mr Walker to intimate the preceding Sabbath.

1709, *March 27*—A fast-day to be kept on Wednesday the 30th, on account of the unseasonable weather.

1709, *April 3*—The eldership being informed that James Blair, merchant in Lintoun, having gone to Edinburgh on the Tuesday, came home on the Wednesday, being the fast-day appointed by the Presbytery, whereupon he was cited to attend the Session on Sabbath.

1709, *April 10*—James Blair confessed his sin of breach of the fast-day, and was rebuked *coram*, and promised to a due observance in future.

ORDINATION OF MR DANIEL GILCHRIST, ELEVENTH MINISTER.

1709, *April 12*—At Linton. After sermon by the Reverend Mr James Robertson, minister of Athelstoun, on II. Cor. iv., and 5, and after Mr Daniel Gilchrist had given satisfying answers to all questions usual at ordinations; and after the people had evidenced their willingness for Mr Gilchrist to be their minister, was, by solemn prayer, and by imposition of the hands of the Presbytery, with the assistance of the Rev. Mr John Sandilands, minister at Dolphinton, and Mr Henry Duncan, minister at Dunsayer, correspondents, solemnly ordained and set apart to the work of the holy ministry at Linton, and received the right hand of fellowship, after which he was taken by the hand by the heritors, elders and heads of families as their minister.

1709-1728.

The Ministry of Daniel Gilchrist.

Nineteen Years. Eleventh Minister. Church of Scotland Presbyterian.

MR GILCHRIST studied at Glasgow University, and was licensed by the Presbytery of Edinburgh on the 5th March 1707. He married at Coltness, 15th July 1709, Agnes Hiltoun. He died on 28th August 1728, in the twentieth year of his ministry.

1709, April 12—A separate division of the Kirk-Session book begins here, entitled:—Here begins the register of testimonials since the admission of Mr Daniel Gilchrist to be minister at Lintoun, being the 12th of April 1709. This is followed by:—The acts and proceedings of the Session of Lintoun since the entry of Mr Daniel Gilchrist to the exercise of his ministry here, which was on the 12th day of April 1709.

1709, April 17—At the meeting of Session an account was given to the minister of what things were belonging to the Church. The box was also given to the minister and the key to the treasurer.

1709, June 26—William Russell of Slipperfield, lately come to this parish from Stobo, where he was an elder, joins our Session; also John Ramadge, in Carlops.

FINED FOR NOT MARRYING.

1709, July 7—This day Margaret Willows, servitrix to the Lady Cairnmuir, desired a testimonial for the time she was in this parish, which was accordingly granted upon her payment of the sum of £2 18s Scots (modified by the Session), as the penalty of her not marrying with James Andrew, junior, in this parish, after they had given up their names and were proclaimed for that effect.

1709, November 22—A day of thanksgiving observed.

MANSE RUINOUS.

1709, November 30—Mr Daniel Gilchrist represented the ruinous case of his manse, and desired a visitation thereof. Appointment delayed.

1710, March 5—By recommendation of the late General Assembly, £1 4s Scots allowed to Mr Theodore Umphray.

1710, March 26—On the application of James Alexander, in Whitfield, his son Andrew was appointed a poor scholar, and his quarter fees to be paid out of the Presbytery.

1710, April 16—William Russell of Slipperfield appointed ruling elder to attend the Presbytery.

KIRK AND MANSE.

1710, April 24—Report of the Committee for the visitation of the kirk and manse of Linton:—*1710, April 20*.—The heritors being called, compeared Alexander Horsbrugh of that Ilk, for the Earl of March; Spitalhaughs, elder and younger; William Russell of Kingseat; William Douglas of Garrilfoot; William Younger, portioner of Linton; Thomas Alexander, portioner there; the minister had James Andrew, mason and wright in Linton; and the heritors had William Hislop, mason and wright in Peebles. They reported that the materials and workmanship for the manse and offices amounts to £150 Scots, and for the garden dyke £50 Scots. Alexander Horsbrugh of that Ilk represented that he had no commission from the tutors of the Earl of March for visiting garden dykes; and Mr Gilchrist likewise represented that a garden dyke should come in equally in the visitation of manse and offices. Regarding the Kirk of Linton, Alexander Horsbrugh reported, in name of the Earl of March, that he had ordered the reparation of the Kirk, steeple, and bridge. The Presbytery approved of the above report.

IRREGULAR MARRIAGE.

1710, April 30—William Weir, in this parish, and Agnes Paton, in Newlands, lately married by an Episcopalian minister, to be cited to the Session this day eight days.

1710, May 7—Both parties duly attended, with their certificate, signed by Mr John Barclay, late minister at Cockburnspath. They received a Sessional rebuke, and were fined 10s sterling, and they promised to walk more circumspectly in future, grace assisting.

1710, May 31—Letter from Anthony Kennedy, on account of Mrs Anderson, relict of the deceased Mr James Anderson, minister of the gospel at Linton, wherein he desires a visitation of the manse of Linton. Mr William Russell to speak to the Countess of March thereanent, and the Moderator to speak to Horsbrugh.

1710, July 27—The Presbytery considered the petition of Anthony Kennedy, in name of Mrs Anderson, relict of the late minister of Linton, for a visitation of the manse of Linton, that the same may be valued by workmen, and compared with the valuation made thereof in August 1701, that so she may be no farther troubled or put to greater loss than what the difference is betwixt the house at this present or when she left it, and the present minister went into it, and the valuation foresaid. And, after some reasoning thereon, it was put to the vote, and decided not to visit, in regard of the former visitation in April last.

1710, November 7—Thanksgiving by authority observed.

1711, March 28—Fast-day observed by authority.

SACRAMENT.

1711, July 24—This day observed by the minister and elders for prayer and conference before the sacrament. Congregational fast to be on Thursday eight days.

Preparation to be on Saturday at twelve o'clock, and tokens to be given out. Sacrament Sunday sermon to begin at nine o'clock. Thanksgiving day on Monday; sermon at ten o'clock. £33 8s Scots the total amount of all the collections.

SCHOOL.

1711, November 23—Meeting of the heritors with the elders to consider the decay of the school. It was found to be due to the schoolmaster not frequenting the diets of education. He was called in and urged to use all gentle means for regaining those who have withdrawn.

FAST-DAY.

1712, January 12—Read a proclamation emitted by the Queen, of an act of the Commission of the General Assembly, for the observation of a fast-day on the 25th inst.

1712, October 5—Read the Queen's letters patent for a collection for Charles Enryson next Lord's Day.

1713, October 11—Mr Robert Eliot, chirurgion in Edinburgh, having made a purchase here, and being to reside occasionally in the parish, to be invited to join the Session, he being already an elder. He agreed, and was admitted.

1714, February 14—A widow woman rebuked Sessionally for not attending upon sermon nor upon diets of examination.

1714, May 23—A new mortcloth purchased, at a cost of £180 12s Scots.

1714, July 18—The village shoemaker convicted of repeated drunkenness, and called in and severely rebuked Sessionally *coram*, before the sacrament.

SACRAMENT.

1714, August 3—Meeting for prayer and conference among the elders previous to the sacrament.

1714, August 4—Congregational fast-day before the communion.

1714, August 7—Preparation Saturday; tokens given out.

1714, August 8—Celebration of the sacrament of the Lord's Supper.

1714, August 9—Thanksgiving Monday. £50 10s 8d is the total amount of all the collections on these days.

1715, January 30—Read the proclamation from the pulpit by King George for suppressing vice and immorality, &c.

COLLECTIONS.

1715, April 17—The Moderator intimated that the Presbytery had appointed the several Sessions within the bounds to contribute according to their ability for defraying the charges of some lawsuits in the north, against ministers, and for the due establishment of the ministry there against some illegal intrusions. £2 8s Scots contributed.

1715, April 24—£2 8s contributed by the congregation for the bridge of Strom, in Zetland.

1716, May 20—This day, after forenoon sermon, whereby the duty of elders was set forth, the following persons, viz., William Murray of Spittalhaugh; John Millar and Thomas Ballantyne, in Blyth; Robert Graham, in Slipperfield; Thomas Davidson, in Carlops; James Somerville, John Wallace, and Adam Haddane, in Lintoun, were duly and orderly ordained and set apart to be elders, and received by the Session now constitute.

THE "FIFTEEN."

1716, June 7—Thanksgiving for our gracious deliverance from the late unnatural rebellion.

1716, June 17—£128 7s 8d Scots remaining in the hands of the treasurer after paying all expenses, &c.

1716, June 21—The third volume of the records of the Session of Lintoun begins at this date.

VISITATION, STIPEND, MANSE, &c.

1716, June 21—Mr Gilchrist, minister of Linton, preached on John xv., 4, and was approved. Mr Gilchrist gave satisfying answers to all the usual questions, except—That there was half a year's stipend detained from him at his entry by the Earl of March. Also, that the £20 Scots for communion elements is not duly paid, though the decret of modification which he hath bears that it is paid yearly, which he knew not but of late, not having received it from the widow of his predecessor. Also, that he wanted payment of twelve bolls victual contained in the said decret, which is alleged to be payable out of the lands of Carlops, and whereof the laird of Carlops always refused payment. And that the £150 Scots for reparation of the manse and office-houses belonging to him, and the £50 Scots for reparation of his garden dykes, both which sums were found necessary by a committee of the Presbytery, with workmen on oath, dated April 1710, was not yet paid. The minister, elders, heritors, and heads of families all gave satisfying answers to the usual other questions. The Session book of Linton was not yet ready, but would be so shortly. Mr Wallace (Drumelzier), Mr Gray (Innerleithen), and Mr Mitchelson (Lyne), to examine the grammar school of Linton. Considering the grievances reported by Mr Gilchrist, minister of Linton, anent stipend, &c., the Presbytery thought fit to appoint the Moderator and Mr Robertson (Eddleston) to converse with the Countess of March and the Earl, who is patron of Linton, in order to obtain redress.

THE SCHOOL.

1716, June 21—The committee who visited the grammar school of Linton

reported that the youth in that school did not fully answer their expectations, but they hoped that they would amend, for they were yet young. The schoolmaster was called in, and this intimated to him, and exhorted to carefulness and diligence in his work and a suitable deportment to his station. The schoolmaster being asked if he had any grievances, replied that there were several private schools in the parish to the detriment of the public school. The Presbytery consider that there ought not to be any private schools to the detriment of the public school within two miles of the town of Linton, and recommends the Session to use all due means to that end. And it being reported that some children likewise are sent out of the town of Linton to private schools, the Session are recommended to enquire what may be the ground thereof.

KIRK-SESSION RECORDS.

1716, July 3—The Kirk-Session records examined and attested by the Presbytery. The Presbytery is not satisfied with three matters:—(1.) Absolving a relapse for two diet's compearance in one day. (2.) With several things ill-clerked. (3.) With several applications of the poor's money, such as bigging churchyard dykes, and recommends to get it reimbursed. (Signed by STEPHEN PATON, of Newlands, Clerk to Presbytery.)

1716, July 11—Mr Gilchrist (Linton), preached this day, according to appointment, on I. Corinthians ix., 24. The members appointed to converse with the Countess of March anent the grievances of the minister of Linton, had done so, and had recommended her ladyship to have them redressed. Mr Gilchrist, minister of Linton, reported that youths were sent out of the parish to other schools, because it was reported that they did not get on so well at the public school. The Session had delayed further consideration of this matter until after the vacancy.

1716, July 15—The Session enacted that all change-keepers within the town should keep good order in their houses at all times, but especially on the Lord's Day. And appoint intimation hereof to be made on the Lord's Day.

1716, August 15—Mr Walker, of Kirkurd, and Mr Paton, of Newlands, were appointed to examine the Session book of Linton, which Mr Gilchrist, of Linton, announced as now ready. As nothing has been done anent the payment of the Linton stipends, the Presbytery authorise the minister, Mr Gilchrist, to use legal diligence to recover the same, and their successive Moderators to concur with him.

1716, September 12—Mr Daniel Gilchrist, of Linton, having resolved with all convenient speed to use diligence against the Earl of March and all concerned, for redress of the grievances formerly represented by him, it was necessary that he should obtain extracts of his case that would be useful to him in that affair. Mr Paton, of Newlands, the Clerk, to give them.

A CONVIVIAL PARTY.

1717, March 24—Deputed to the Session that, upon this day fortnight, there

was a company of people drinking in Francis Johnstoun's house in Lintoun, in time of the afternoon sermon. All the persons in that house were cited to attend upon the Session.

1717, March 31—They all compeared and confessed. They acknowledged their doing of the same, and professed a deep sense thereof, but that it was out of no contempt of the Lord's Day or His public ordinances, and being all friends and living at a considerable distance from one another, who being occasionally met together, they inconsiderately sat too long, which they were now sorry for. They being all removed, and the Session taking it to their consideration, and that they were persons never formerly guilty of the like, known to us, and most of them unmarried, the Session, out of tenderness to them, by a vote carried that they should be called in and Sessionally rebuked, and their promise taken that they should all be more circumspect in time coming. And each of them to pay a fine of one shilling sterling for the use of the poor. This was accordingly done. The officer was allowed one shilling sterling for his trouble in summoning the persons.

1717, July 7—It was represented to the Session that on last Lord's Day, towards the evening, the wife of a merchant in Lintoun, having occasion to meet upon the street with some of her neighbours going about their necessary businesses, did, in an unchristian and indecent way, scold them without any just provocation given by them. She was appointed to be summoned to attend the Session.

1717, July 21—She duly compeared, and confessed her unsuitable behaviour to her neighbours. She was called in again and rebuked for her unsuitable behaviour, and her engagement taken for more suitable behaviour in time coming.

IRREGULAR MARRIAGE.

1717, September 22—A couple were charged before the Session with having gone away and been irregularly married outside the parish. They acknowledged the same, and produced a testimonial thereof, signed by Mr Gilbert Ramsay, late minister at Cummertrees, dated at Edinburgh. Upon which the Session ordered their compearance before the congregation next Lord's Day, to be rebuked for the same, and fined them in £10 Scots for the use of the poor.

CHARITY.

1718, January 25—It was represented to the Session that Thomas Horsbrugh, in Spittalhaugh, carrier, was reduced to very straightened circumstances by the burning of his house by an accidental fire, whereby most part of all his substance was lost, and that he earnestly entreated the Session to fall upon some method for his relief. The Session, considering the same, and that he was a person of public use in the parish, appointed a collection to be made from house to house in the parish within their respective bounds, and bring in their proportions.

1718, February 9—The whole collection came to £16 9s, all of which was given to Thomas Horsbrugh.

SCHOOLMASTER.

1718, June 5—On the representation of Mr Gilchrist, minister of Linton, anent the school there, a committee was appointed to try the qualifications of the candidates for the post of schoolmaster. Concludes with prayer.

1718, June 17—The heritors met, viz., Mr David Plenderleith of Blyth, John Lawson of Cairnmuir, William Murray of Spittalhaugh, William Russell of Kingseat, Robert Graham of Slipperfield, Alexander Walker of Stonipath, William Younger and Thomas Alexander, portioners of Lintoun. Also ministers from the Presbytery, viz., Mr William Russell, minister at Stobo; Mr Andrew Mitchell, minister at Mennar; Mr Alexander Walker, minister at Kirkurde; Mr Stephen Paton, minister at Newlands; and Mr Daniel Gilchrist, minister in this place. The heritors agreed for Mr Plenderleith to be their preses, and Mr Alexander Walker to be their clerk, and desired Mr Gilchrist to constitute the meeting with prayer, which was done. The meeting agreed that which candidates offered themselves might appear and let the meeting know what testimonies or recommendations they had: And there appeared Mr Alexander Pentland, who said that he had not any testimony or recommendation at present, but should obtain what would be satisfying. Also, Mr James Buchanan, who had no testimony along with him, but a letter from Mr Simon Kello, minister at Glenquhome, bearing that the said Mr Buchanan would not want sufficient testimonials, both from their Presbytery and Session, where he resided, when called for. Also, Mr Thomas Baillie, who produced an extract of his admission to be schoolmaster at Lochmaben in due and ample form, also a testimony from the Presbytery at Lochmaben, and another from the Session there, and another from the Session of Lamington; also another from Mr William Hamiltoun, Professor of Divinity in the Colledge of Edinburgh, all which were read and sustained. The meeting was adjourned till the last Wednesday of July.

IRREGULAR MARRIAGE.

1718, June 29—A couple sentenced to compear before the congregation and be rebuked for their marriage at Edinburgh by Mr Robert Moncrieff, and to pay 10s sterling for the poor. The Session, considering the loss that the poor and the Session Clerk sustains by irregular marriages, do hereby enact that in all time coming the ordinary dues be payed by such persons within this parish as shall happen to marry irregularly.

SCHOOLMASTER.

1718, July 30—The meeting of heritors along with the Session and ministers from the Presbytery took place this day for the purpose of choosing a schoolmaster. There appeared Mr Thomas Baillie and Mr James Buchanan, and no others offering themselves, the meeting thought fit to take trials of the said Mr Thomas Baillie and Mr James Buchanan, both in the grammar and in several Roman authors, and in making a theme. After which they unanimously chose Mr Thomas Baillie to be schoolmaster, precentor, and Session-Clerk. And he being enquired anent his

principles, and affection to the Government, in Church and State, gave satisfying answers.

1718, August 6—The committee who examined candidates for the school of Lintoun found one Mr Thomas Bailly preferable, who was accordingly by the heritors and Session chosen and installed.

CHARITIES.

1718, September 7—To Mr Mitchell's wife, recommended by the Assembly, 12s. Other examples of disbursements:—Broken merchants receive assistance; also wounded soldiers; to a man for his more than ordinary pains at the sacrament, also to another for precenting in the tent; mending the forms and communion tables, the Protestants in Saxony; sackcloth gown for an adulteress, £1 4s 8d; mending the hearse, repairing the schoolhouse, glazing the Kirk windows, cripples, suppliants, pensioners, ordinary and strange poor, &c. A record of persons presenting other testimonials from other parishes closes Volume III. of the Lintoun Session Records.

1718, October 19—Read recommendation from the Assembly on behalf of the distressed Protestants in Lithuania.

1718, December 28—The several members gave their excuse for not attending the meeting of the Session on Friday last, because of the break of the storm.

DISCIPLINE.

1719, February 3—Two women had been miscalling one another, and the matter was duly proven. Both were appointed to be rebuked before the congregation. One only compeared, but, not being in the place of public repentance, the minister did not rebuke her, which the Session approved of. The other woman sent word, saying that she would submit to reproof, but not in the public place of repentance; but she was appointed to be rebuked in that place. Sunday came, but only one woman was in the appointed place. The other was declared contumacious, and the case referred to the Presbytery.

1719, February 10—The Moderator called a *pro re nata* meeting on the request of some elders. They represented that the above woman had a young child, and was now willing to submit. She was called in, and the sentence of contumacy taken off her, and the intention to cite her before the Presbytery was departed from. On the following Sunday she was rebuked from the place of repentance both for her sin of scandal and also for another committed before marriage.

1719, June 24—Reference from the Kirk-Session of Lintoun anent scandalous carriage between Janet A., spouse to Robert G., and John S., late his servant. To be cited to attend the Presbytery. Next meeting of Presbytery at Peebles, 22nd July. Concludes with prayer.

1719, August 26—Janet A. compeared and still denied her guilt. Mr Gilchrist, Lintoun, produced new depositions in this case. She stated that her reason for being in the company of John S. was that she had six ells of harding to deliver to

him. And added that her accuser had never said to her face that they were guilty together. And that if he did so that she would satisfy. Mr Gilchrist recommended to get them confronted before next day, and she to be summoned to attend that day. Also was rebuked for unbecoming expressions before the Presbytery. The Presbytery allows the Session of Linton to take John S.'s confession before next meeting.

1719, September 26—A man was debarred from the communion at this season for going to Lothian on the fast-day, and bringing home a load of salt.

1719, September 30—Mr Gilchrist, Lintoun, reported that as John S. was not yet come out of prison, he had not been able to confront him with Janet A. Janet A. compeared, and still persisted in denying her guilt with John S. She was appointed to attend the Presbytery *apud acta* when advertised, and Mr Gilchrist to continue his endeavours to have them both confronted.

SACKCLOTH.

1719, November 8—A man and a woman appointed to stand in sackcloth before the congregation on the Lord's Day, but in respect that sackcloth is wanting, appoint the minister to have it ready in time. When Sunday came, the sackcloth was still wanting, as the minister was indisposed, and on the following Sunday the sackcloth was there, but the woman was not. She was three times cited, and finally referred to the Presbytery.

1719, December 9—Reference from the Session of Lintoun, stating that Janet A. was refractory to their sentence to her to appear in sackcloth. Appoints her to be summoned for the second time, as she had not compeared, having been once summoned.

SCHOOL.

1720, January 15—Complaint by the schoolmaster that children do not attend the parish school, but go to other schools. Intimation made that children be sent to their own parish school.

1720, March 6—This day was read several acts of Assembly, the King's proclamation, and acts of Parliament against profaneness and immorality.

1720, April 13—Janet A. to be declared contumacious from the pulpit of Linton Church in order to the greater excommunication.

1720, April 17—This day an act and recommendation from the Synod for a collection for erecting a church in the west end of Livingstoun parish was read. This day Janet A., spouse to Robert Graham, was, by appointment of the Presbytery of Peebles, declared contumacious to Church discipline.

1720, June 2—Mr Gilchrist intimated that he had intimated from the pulpit of Linton the Presbytery's sentence that Janet A. is contumacious. Appoints her to be cited *pro primo* from the pulpit of Linton to compear at next meeting of Presbytery. Mr Gilchrist also reported that John S., guilty with Janet A., was now liberated from prison. Appoints him to be cited if he can be found.

1720, June 26—Robert Graham, lately in this parish, being an elder here, this day being present, desired this Session to accept of the demission of his office as an elder. He being removed, and the Session, considering the said desire because of his circumstances too well known, they do accept of his demission of office as an elder.

1720, July 3—This day Janet A., spouse to Robert Graham, late tenant in Slipperfield, was, by appointment of the Presbytery, summoned *pro secundo* from the pulpit to appear before the Presbytery of Peebles.

1720, July 27—Janet A., being summoned, was called, and compeared. She acknowledged her disobedience, and professed her repentance therefor, and promised submission to the Presbytery and to the Session of Linton for removing her scandal; and, being gravely rebuked by the Moderator, was remitted to the Session of Linton.

1720, July 31—The Moderator intimated that Janet A. had duly attended the Presbytery, who appointed her to wait upon the Session. This she now did, and was ordered to appear before the congregation in sackcloth on the Lord's Day.

1720, August 7—Janet A. appeared in sackcloth both forenoon and afternoon, and was rebuked for her sin. She being called in before the Session, was exhorted to be earnest in prayer to God for grace to repent, and that it did not lie in her public appearances only. The Session appointed her to appear in fifteen days as before, in regard there is no sermon next Sunday.

1720, August 21—Janet A. appeared in public as before, and was rebuked. The minister informed the Session that he had privately spoken with the said Janet A., and inquired at her if she had been wrestling much at the throne of grace for pardon of this sin through the blood of Christ, and for a sense of the evil thereof? She answered that she had, and professed a sense of the heinous nature of her sin. She was appointed to appear in sackcloth in fifteen days as before.

1720, September 4—Janet A. compeared, who gave reasons why she did not appear in public as appointed, which the Session sustained, and appointed her to appear next Lord's Day, both forenoon and afternoon as formerly.

1720, September 11—Janet A. appeared in public as appointed, and was rebuked. The Session appointed her to compear in fifteen days.

1720, September 25—Janet A. appeared in public, and was rebuked, but she not appearing in the afternoon in sackcloth as appointed, the Session appointed her to be rebuked therefor, and to appear this day four weeks in sackcloth. She being called in was accordingly rebuked, and appointed to appear this day four weeks, after which she had some very unsuitable and unbecoming expressions.

SACRAMENT.

1720, October 2—This day intimation was made of the fast before the sacrament as appointed to be on Thursday next. The Session, considering the great and solemn work that is in view in this place, thought fit to appoint a day for prayer to be observed by the Session, to implore God's presence, assistance, and blessing to this solemn sealing ordinance, and therefore appointed Wednesday next for that end.

DISCIPLINE.

1720, *October 16*—The Clerk appointed to write to Janet A., putting her in mind to appear next Sabbath.

1720, *October 23*—She did not appear. The Clerk accordingly was appointed to write to Mr Stephen Paton, minister at Newlands, to cause summon her to appear next Sabbath as appointed.

1720, *October 30*—She did not compear. To be summoned again.

1720, *November 6*—She did not appear. The Clerk to write to Mr Stephen Paton, minister at Newlands, to cause her to be summoned again.

A FAST FOR THE PLAGUE.

1720, *November 6*—The minister acquainted the Session that the reverend Synod of Lothian and Tweeddale, considering the hazard we are in of a consuming plague which rages in a neighbouring kingdom, recommends to every minister within their bounds, with their Sessions, to appoint a day for prayer and humiliation, that the Lord may be pleased to keep off this stroke from their lands. The Session, considering the reasonableness thereof, and the judgment our sins deserve, appoint this day eight days to be observed by this Session as a day of prayer.

1720, *November 13*—Janet A. failed to appear again. Appointed to be summoned *pro tertio* through Mr Paton. She had failed to be summoned the previous time.

1720, *November 20*—Act and recommendation of the Commission of Assembly read for a fast on account of the plague. Janet A.'s affair delayed.

1720, *December 4*—As she still failed to appear, the Session refer the matter to the Presbytery.

1720, *December 7*—Proclamation by the Government for a national fast on account of the plague read. Reference from the Session of Linton to the effect that Janet A. had not obeyed the Session's appointment for removing her scandal of immorality. Delays this to next meeting, and meantime appoints Mr Walker, Kirkurd, and Mr Paton, Newlands, to discourse her.

1720, *December 25*—Two of the Presbytery appointed to converse with Janet A.

1721, *January 1*—Recommendation by the Assembly for a collection for the bridge of Blackburn.

1721, *March 15*—Mr Gilchrist, Linton, reported that John S. had been summoned for the third time by the kirk officer of South Leith; but he compeared not. The Presbytery find him to be contumacious, and appoint Mr Gilchrist, with the Clerk, to lay an account hereof before the Presbytery of Edinburgh with the first conveniency. Janet A., guilty with the foregoing, compeared, and was asked why she did not compear before the Session of Linton to satisfy the discipline of the Church? She replied that she had in part done so, and gave some frivolous reasons why she had not continued doing so. Mr Mitchel, Manor, and Mr Robertson, Eddlestoun, were appointed to go out and converse with her, which they did and

returned. And she being called in, she was admonished and appointed to return to the Session of Linton and submit to their appointment.

1721, April 2—Collection to be made for the encouragement of a preacher for the new erection at Norristoun.

1721, April 16—Janet A. appeared both forenoon and afternoon, and was rebuked. By appointment of the Presbytery she was summoned to attend upon them thereafter.

1721, April 19—Reference from the Session of Linton, bearing that Janet A. had appeared many times before the congregation, and been rebuked and admonished for her sin with John S., and was now referred back to the Presbytery to be absolved if they thought fitting. Mr Walker, Kirkurd, and Mr Gray, Innerleithen, went forth and discoursed her to see what sense she had of her sin. Who, being returned, declared that she appeared penitent. Whereupon she, being called in, was spoken to by the Moderator, and gave satisfying evidence of her repentance before the Presbytery. She being removed, the Presbytery appoint her to compear Sabbath first before the Session of Linton, and to compear in sackcloth the following Sabbath before the congregation, and be absolved by the Session if they see nothing to hinder the same.

1721, April 23—Janet A. had been conversed with by some of the Presbytery and evinced a more satisfactory sense of her sin than formerly. She was now rebuked before the Session, and appointed to appear in sackcloth next Sabbath before the congregation.

1721, April 30—She duly compeared in sackcloth, and was rebuked and absolved.

1721, June 7—Mr Gilchrist, Linton, reported that he and Mr Cooper, late Traquair, were ready to have laid the information about John S., contumacious to the discipline of the Church for his sin with Janet A., before the Presbytery of Edinburgh, but the Rev. Mr John Shaw, in whose parish John S. now resides, offered to oblige him to compear before this Presbytery, and Mr Gilchrist added the said John had further come to him and promised submission to their Session, and that he advised him to attend the Presbytery this day. Which report the Presbytery was satisfied with, but finding that John S. had not attended the Presbytery this day, did recommend Mr Gilchrist to use his endeavours to know where the said John is, and cause summon him to this Presbytery.

1721, August 14—*This begins another section of the Kirk-Session minutes of Linton.*

1721, October 18—No sermon, the minister being appointed by the Presbytery to preach at Dawyck.

DISCIPLINE CASES.

1721, October 19—Although Mr Gilchrist had been at pains to endeavour to find where John S. was, who had been guilty with Janet A., he had not been able to find him. Continued.

1721, December 20—Mr Gilchrist, Linton, had written to Mr Semphill, minister

of Liberton, to cause summon John S. from that parish, where he resides, to attend this Presbytery, he having been guilty with Janet A., but no reply had come. Mr Gilchrist to write again.

1722, January 18—Mr Gilchrist, Linton, had written again to Mr Semphill, minister at Liberton, and the Moderator stated that Mr Semphill had told him that he had caused summon John S. to the Presbytery, but he did not compear. Appoints Mr Gilchrist to write Mr Semphill to cause summon him for the second time.

1722, February 21—Reference from the Session of Linton anent Katharine G., guilty with James N., in Tweedsmuir. James had acknowledged it before the Session of Linton, where the sin was committed. Bearing that the said Katharine had formerly been guilty, and had been absolved, but had since fallen again in Kirknewton, from which she was *not* formally absolved, because they were not satisfied with the evidences of her repentance. But, nevertheless, the said Session of Kirknewton did declare, from the evidence of certain documents, that Katharine was obedient to their appointments as to the removing of the said scandal, and had stood before their congregation eleven or twelve Sabbaths, and that they intended not to call her any more before them. And that the Session of Linton had summoned Katharine before this Presbytery, and craved their advice in this matter. The said Katharine compeared, and acknowledged a sense of her sin; and two brethren went out and conversed with her. And the Presbytery, considering the matter, do remit her to the Session of Linton to be entered to her satisfaction, according to the discipline of the Church, that, if the Session of Linton receive more satisfying evidences of her repentance, they may remit her to the Presbytery, who will consider thereof. John S. did not compear from Liberton, although a written execution of the summons was produced. Appoints Mr Gilchrist to write to Mr Semphill, minister at Liberton, to cause summon John for the third time.

CHARITY.

1722, March 21—Petition read in favour of Alexander Tweedie, poor scholar, recommended by the Session of Linton for charitable assistance to enable him to carry on his studies. Recommended to all the Sessions.

1722, March 25—Katharine G. appeared this day in sackcloth, and was rebuked. She appearing before the Session, was dealt with by the minister to bring her to a sense of her sin, and appointed to wait upon the minister and elders betwixt and next Sabbath, and then to appear forenoon and afternoon.

1722, April 18—Reference from the Session of Linton anent Katharine G., guilty of a relapse in sin in Kirknewton; and now guilty of a relapse in Linton; bearing that Katharine had now eight times compeared in sackcloth before the congregation; that the Session had taken all possible pains for her instruction, she being found ignorant. She professes entire subjection of herself to Church judicatures; and that her indigent circumstances make it very inconvenient for her to remain in the parish of Linton, she being weak and indisposed in body. Therefore the Session had referred her to the Presbytery. Katharine compeared, and gave some evidences of a

PEEBLES



LYNE.



MANOR.



TWEEDSMUIR.



WEST LINTON



TRAQUAIR.



EDDLESTON.



STOBO.



DRUMELZIER.



WALKERBURN.



NEWLANDS.



KIRKURD.



INNERLEITHEN.



COMMUNION TOKENS. Reverse.

(Photo by Alex. Mathieson).

PEEBLES.



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WALKERBURN.



NEWLANDS.



KIRKURD.



INNERLEITHEN.



COMMUNION TOKENS. Obverse.

(Photo by Alex. Mathieson).

sense of her sin and true repentance. She was remitted to the Session of Linton, that they may absolve her if they see cause.

1722, April 22—Intimation of a collection to be gathered from house to house for the parish of Durness in Strathnaver. The afore-mentioned Katharine G. appeared in sackcloth a great many times before being absolved. She was infirm and old.

1722, May 30—A fast to be held on account of the great danger which threatens the Protestant religion at home and abroad; also, for the many evidences of God's displeasure, and for the sins of the land. Continues the appointment as to John S. whenever Mr Gilchrist, Linton, can find out where he is.

CHAIRS FOR THE CONGREGATION.

1722, November 11—The Session, considering that the area of the Church belongs to the Kirk-Session, to dispose of to the best advantage, and finding that there are several very needy persons in the parish, do therefore appoint their next meeting to be on Friday, to consider the same. The Session being met, conform to appointment, to consider the regulation of the chairs in the area of the Church, and understanding, by several members of this Session, that the people are willing to pay in something to the Session for the use of the poor for the fixed stance for their chairs in the area of the Church, as the Session shall think fit, upon mature deliberation, to determine. The Session, considering the same, and after due inspection of the area of the Church, do find (that without impediment to gentlemen and others in their seats) there will be room for six rows or tyres of chairs on the west side of the pulpit, three chairs in each of the first three rows on the west side; two in each of the following rows, together with one chair close to the west end of the precentor's seat; and a long-armed chair, containing room for two people, partly before the precentor's seat and eastward; with four other ordinary chairs east of that in the area. Two shillings and sixpence Scots to be paid for each single chair, and five shillings Scots for each double chair, beginning from last Martinmas 1722. And whosoever refuses to pay, his chair shall be turned out and the room let to some other who speaks the minister.

THE CHAIRS.

1722, November 23—It is withal also hereby ordained that the several rows or tyres of chairs, above mentioned, shall stand at the very same distance and in the very same place they are now fixed in by the Session, as near as may be. That is to say, the first row of three chairs on the west side of the pulpit at eighteen inches distance from the pedestal of the pulpit, and at nine inches distance from the respective gentlemen's seats on the south side of the church; and about eighteen inches distance or thereby from the seats on the north side; and each row from east to west at nine inches distance from each other. And that all the chairs on each row stand close together without any verd betwixt them; and none of the possessors of the said chairs to remove them anyway but as the officer shall direct, according to this present regulation. And it is likewise hereby ordained that when the said chairs,

in time of sacrament or on any other public occasion, be needfully removed by the officer, and if their owners shall carry them home to their houses, they shall be obliged to bring them again to the church door, and the officer shall put them in their proper places. And the Session, considering the trouble the officer will be at in removing and replacing and daily putting in order the said chairs, do allow him six pennies Scots off each chair duly for each chair, and to keep the same in his own hand.

PARISH REGISTER.

1722, November 23—The Clerk representing that the old register is all filled up, the Session recommended it to him to cause provide one of three quires of good sixpence paper, bound in parchment half-sheet ways.

HEARSE.

1722, November 23—The Session, considering that the trams of the hearse are all wrong, also several other things about the hearse, appoints the joiner to put them right.

MANSE RUINOUS.

1723, February 6—Mr Gilchrist, Linton, applied for a visitation of his manse, the same being ruinous. The Presbytery appointed the last Wednesday of this inst. for a visitation at Linton; Mr Gilchrist to preach and intimate, and to write to non-residing heritors, that workmen be provided.

1723, February 27—The Presbytery met here, according to appointment, to visit the manse of Lintoun, and Mr Daniel Gilchrist preached upon his ordinary from Romans viii., 35.

VISITATION OF THE MANSE OF LINTON.

1723, February 27—Mr Gilchrist, the minister, had carried out all formalities. There compeared, Sir George Weir of Blackwood, chamberlain to the Earl of March; John Lawson of Cairnmuir, William Douglas of Garefit, Drummond of Hawthornden, Thomas Alexander, portioner of Linton, heritors. Workmen were produced by heritors and minister, and approved, and sworn and sent forth to examine and report on the manse. Two reports were given in—one showing what it would take to repair the manse and make it sufficiently habitable in the form in which it now stood, and the other what it would take to build the manse in a new and better form:—Taking down and building up two gavils which will not stand, and rectifying the side walls; a new roof, and twenty-four couples; thatching the said roof with divots; taking down the ceiling and putting it up again; partitions, lime, sand, carriage, workmanship, &c.—total, £490 16s Scots. A new manse was to cost £1121 13s Scots (divots on the roof also).

1723, March 20—The Presbytery, considering the visitation of Linton, and that Mr Gilchrist, the minister, had represented that there was no account of visiting the

office-houses and yard dykes, and that he craved to be reimbursed for what he had expended upon the manse, and that there was need of a speedy reparation, as the manse was ruinous and dangerous to live in, appoints Mr Cooper, late Traquair, and Mr Bruce, Manor, to wait on the Earl of March and lay these things before his lordship, and desire that he may take proper care as to them, and that he may employ thereupon such vacant stipends of the parish of Linton as are not disposed of.

1723, April 10—The Earl of March had spoken to Mr Cooper, late Traquair, and Mr Bruce, Manor, in reply to them, and promised to meet with the heritors of Linton anent the manse and vacant stipends as soon as possible.

1723, April 14—By recommendation of the Assembly, a collection to be made for the Society for Propagating Christian Knowledge.

THE MANSE.

1723, April 18—The Presbytery, finding that there was as yet nothing done to the manse of Linton, appoints Mr Robertson, Eddleston, and Mr Hay, Peebles, to wait on the Earl of March, and speak to him about the expense Mr Gilchrist, the minister, has been at upon the said manse (about five hundred merks), of which he craves to be reimbursed. And desires his lordship to take speedy and effectual course for repairing the said manse, and employ the vacant stipend for that end.

1723, April 21—Read a proclamation, by order of the Government, for a thanksgiving for our preservation from the plague.

1723, April 26—All the brethren observed the thanksgiving, ordered by the supreme magistrate to be on the 25th inst., for the ceasing of the plague in France, and our preservation from it.

1723, May 19—The treasurer and one elder to buy as much black cloth as will be needful to mount the hearse and be clothes to one horse.

A CHARM.

1723, June 9—The Moderator informed the Session that it is reported that Margaret Drummond hath used a charm upon a sick woman, wife of James Blair, in this town. The woman being asked, answered that she did melt a piece of lead and pour it into water over her head, and if it did cast up the sign of a heart she would not die of that sickness, but if not, she would die, and said she had frequently seen the like done, but would give no other account; whereupon she was exhorted and rebuked.

MANSE OF LINTON—CHURCH OF NEWLANDS.

1723, July 17—Mr Robertson, Eddleston, and Mr Hay, Peebles, went to speak to the Earl of March anent the reparation of Linton manse; but they had not jointly an opportunity to discourse his lordship about it. However, Mr Hay had spoken to him as to it, and expected by what his lordship said that care would be taken thereat.

The Presbytery being informed that nothing is done therein, appointed Mr Bruce, Manor, and Mr Hutcheson, Lyne, to speak again with the Earl about the speedy repairing of the manse of Linton and the church of Newlands.

1723, August 28—Mr Bruce, Manor, and Mr Hutcheson, Lyne, spoke to the Earl of March anent Linton manse and Newlands church; and he replied that he was very willing to have all these reparations fulfilled, and would speak to the heritors of Linton anent repairing their manse. The Presbytery appoints Mr Walker, Kirkurd, and Mr Paton, Newlands, to wait on the Earl of March, at Linton, next week, and put his lordship in mind of the ruinous condition of that manse, and speak also of the repairing of Newlands church.

1724, January 22—Mr Gilchrist, Linton, having written to the Presbytery of the ruinous condition of his manse, and that nothing was like to be done thereto, though it was lately visited, the Presbytery appoints Mr Cooper, late Traquair, and Mr Hay, Peebles, to wait on the Earl of March and desire his lordship to take some effectual course with the said manse, as also with the church of Newlands, which is in a very ruinous condition. Next meeting to be at Peebles, the last Wednesday of February. Concludes with prayer.

1724, March 25—The Earl of March had promised to Mr Cooper, late Traquair, and Mr Hay, Peebles, to call the heritors together to consider the reparation of the manse of Linton and the church of Newlands.

1724, June 21—The Presbytery to visit the manse of Lintoun.

1724, June 28—A collection appointed to be made by appointment of the Assembly on behalf of a Christian slave.

MINISTER ILL.

1724, July 29—There was no exercise and addition this meeting, as Mr Gilchrist, Linton, was still absent. The appointment was continued on him.

1724, August 26—No exercise and addition on account of the continued indisposition of Mr Gilchrist, Linton. Mr Livingstone, Traquair, appointed to have it next meeting, upon James i., 14.

1724, December 16—Mr Gilchrist, of Linton, had exercise and addition, and was approven, from James i., and 14—"But every man is tempted," &c. Mr Hay to have exercise and addition next time on the verse following. Collection for the Scots congregation at New York.

1725, February 24—Collection for Aberbrothick harbour.

BANNS.

1725, April 19—James Blair has given in his name for proclamation with a view to marriage. The minister pointed out that in October last he had also done so, and the woman could not be married to him, being married already; which laid him open to a penalty of £4 Scots by act of Parliament. And the minister considered this the

most fitting time to bring the matter before the Session before his banns were again proclaimed. James was fined in a modified penalty of £1 10s, to be paid before being proclaimed. (His first wife had not survived the use of the charm as related formerly.—See 1723, June 9.)

1725, November 7—Sermon will be at Blyth on Tuesday next; and in Lintoun on Thursday; and no sermon on Sabbath, as the minister is appointed to supply Dawyck.

1726, April 13—Mr Gilchrist, of Linton, begged to be excused attending the General Assembly, because of bodily indisposition. The Presbytery appointed Mr Walker of Kirkurd in his room.

SACRAMENT.

1726, May 8—The Session being called betwixt sermons, to make report anent the most fit time for having the sacrament here this season, and after some reasoning it was unanimously agreed by the Session, all the elders being present, that it should be the 29th of this instant, and that intimation thereof should be made this afternoon after sermon. (At other times the communion was celebrated in August.)

1726, July 4—A fast held by proclamation of the King.

CHURCH.

1726, October 9—The Session appointed the Moderator to represent to the heritors (at their meeting here anent the manse) the expenses this Session hath been at in glazing the church windows, and other things, which properly belongs to the heritors, and that they lay down a method how it shall be done in time coming, and the Session reimbursed what they have given out already.

CHAIR-ROOM.

1726, November 20—There being vacant by the removal of Jean Melrose out of this parish the room of one chair in the area of the church, and application being made in name of Janet Wilson in Bridgehouse for the said room for her daughter, the Session appointed her to fill up the said room, and pay conform to the rest.

INTERESTING EPITAPH.

1726, November 28—The following inscription formed the epitaph on James Oswald, Esq. of Spital. It was carved upon the marble tombstone—formerly the hall table of Mr Oswald—in Linton Churchyard. It was placed according to his will by his widow, Mrs Oswald, who was a daughter of Mr Russell of Kingseat and Slipperfield. Two representatives of this family (Russell) were ministers of Stobo:—

JACOBO OSWALDO DE SPITAL, MARITO BENE MERENTI, GRIZZELLA RUSSELLIA,
CONJUX MOESTISSIMA, P.C. MARMOR HOC, QUO ASSIDENS SAEPE CURAVI GENIUM,
MIHI IMPONI VOLUI. SISTE VIATOR, QUISQUIS ES, DISCUMBAS LICET, ET, SI COPIA

EST, MARMORE HOC UTI EGO OLIM FRUISCARIS. HOC SI RITE FECERIS, MONUMENTUM NON VIOLABIS, NEC MANES MEOS HABEBIS IRATOS. VALE ET VIVE! VIXI AN XXX OB. XXVIII NOV. MDCCXXVI. (To James Oswald of Spittal, her deserving husband, this monument was erected by Grizzel Russell, his sorrowing wife. This marble table, sitting at which I have often cultivated good living, I have wished to be placed over me. Stop, traveller, whoever thou art: here thou mayest recline, and if the means are at hand, thou mayest enjoy this marble as I formerly did. If thou doest so in the proper way, thou wilt neither desecrate my monument nor render my manes wroth. Farewell and live on! Lived thirty years, and died November 28, 1726.)

VISITATION OF MANSE, &c.

1727, *April 19*—Mr Daniel Gilchrist preached this day on his ordinary, Matt. xvi., verse 24—"If any man will come after me," &c. The mind of the brethren was asked concerning the said discourse. It was approven, and he being called in the same was intimated to him. Questions were then asked at the minister. He stated—All the elders attended their diets except one. There were six elders, and all of them, as far as he knew, observed all the forms of religion. The elders had nothing to object to in their minister's life and doctrine. The minister and elders together had nothing to report against the people. Heritors and heads of families on their part had nothing to complain of. There were no mortifications. Church and churchyard dykes were in repair. They have communion cups and cloths. The minister's manse is ruinous and not inhabited. There is a glebe, a stipend, and a decreet of locality. Sixty pounds Scots for communion elements. Mr Thomas Baillie is schoolmaster, and has a legal salary; and James Robb is beadle, and competently provided. Delays consideration as to the ruinous manse till next meeting, as none of the heritors were present. Mr Patrick Duncan, tutor to Mr Geddes of Scotstoun's children, produced ample and sufficient testimonials from the places of his last residence, which were read and sustained.

1727, *June 29*—Collections appointed for Banff harbour; also, for those who suffered by fire at East Barns.

MINISTER ILL.

1727, *June 29*—There was no exercise and addition this day, owing to the absence of Mr Daniel Gilchrist, of Linton, who was indisposed. Continued on him. Certificates of attendance produced by those who were members of the General Assembly. Regarding the ruinous condition of the manse of Linton, the Presbytery appoints a visitation to be held there for inspecting the same, on 16th August; and the minister, Mr Gilchrist, to make all intimations, &c.

1727, *July 19*—No exercise and addition this day in regard that Mr Gilchrist, of Linton, though present, was so indisposed as to be unable to deliver it. Next meeting to be at Linton on 16th August, for a visitation of the manse there, which is

ruinous and uninhabited. Mr Gilchrist, the minister, to have exercise and addition that day. Closed with prayer.

MINISTER STILL ILL.

1727, August 16—Mr And. Mitchell, minister of Newbattle, present with the Presbytery as one of the committee appointed by the Synod anent Dawyck (he had been minister of Manor). Mr Gilchrist being indisposed, Mr Wallace, of Drumelzier, preached for him. There compeared for the heritors:—Mr Alex. Murray of Cringletie, for the Earl of March; Mr John Forbes of Newhall, for himself, and also as representing the laird of Garrilfitt; David Plenderleith of Blyth; William Murray of Spittalhaugh; Bailie Cleghorn of Fairleehope; John Younger, portioner in Linton; Mr Alex. Walker of Stonipath; and Thomas Alexander, portioner in Linton. Report of the workmen sent forth to inspect Linton manse:—That it would take £390 Scots to repair the manse as it now stands. But as some thought it better to build the manse anew, the Presbytery proceeded no further thereanent, leaving the heritors to consider it. The heritors desired that the Presbytery would allow them out of their register an extract of the vacancies in Linton since the Revolution. The Presbytery appointed Mr Walker, of Kirkurd, and the Clerk to do the same.

1727, September 6—Duncan Mhor, redeemed from slavery by the Synod, appeared and thanked the members. His companion had died in slavery.

1727, September 13—Reference from the Session of Linton as to Robert M. and Margaret B. for kissing and clapping; the Moderator was appointed to rebuke them; which was done. Robert M., the foresaid, and Jean S., spouse to James Cumming, in Carlops, said to be guilty with one another. Both denied it, and as there was said to be one witness of their sin, it is referred back to the Session of Linton to enquire farther and report.

CHURCH MONEYS.

1727, September 27—This day the Session revised the minutes and adjusted accounts with Thomas Alexander, treasurer, from 17th June 1716, until this day, and find the incomings and collections during which time to amount to the sum of £1727 12s 5d Scots; and the outgoings for the said time, £1007 0s 1d Scots. *Item*, a bond by John Walker for 100 merks; another by him for 50 merks; John Younger, by bond, £100; William Murray of Spittalhaugh, by bill, £100 Scots; Mr Daniel Gilchrist, by bill, £6 14s Scots; James Somerville, by bill, £3 18s Scots; doits and Irish halfpennies, £18 13s 10d; white money, £42 18s Scots; the whole amounting to the sum of £1459 13s 11d Scots. So that there remains in the hands of the treasurer to make the balance the sum of £267 18s 6d Scots, for which the said Thomas Alexander gave his bill to the Kirk-Session.

INVENTORY.

1727, *September 27*—There is delivered to Mr Daniel Gilchrist, to stand in his house, a chest, with a large velvet mortcloth and a little "pluch" mortcloth; also, a little cloth mortcloth. Also, three ells and a half of tartan; also, a sackcloth gown; also, cloths for the hearse and for one horse, and a coat for the man that drives the hearse. Also, all the tokens; and two communion cups; and all the Session books. The Session appoints the three ells of tartan to be made into a "pockmanty" for the other mortcloths.

1727, *October 29*—The timber bridge over Lintoun Water at the Townhead is entirely failed and broken down, so that none may pass over. The Session appoint a house-to-house collection to be taken up for its reparation.

MINISTER ILL.

1727, *December 6*—There was no exercise and addition this day, as Mr Gilchrist, of Linton, fell indisposed on the spot.

1728, *February 11*—Collection appointed to be made for a man who had his household plenishing broken by the fall of his house.

1728, *March 10*—The Moderator represented that Mr John Corbet, a preacher, in great distress, being storm-stayed in Lintoun several days by bad weather, that the Moderator, upon application, considering the distress the said Mr Corbet is in, did give him half-a-crown, which the Session this day approved of.

1728, *April 14*—A fast to be observed on Wednesday next, for the stormy and unseasonable weather in seed-time.

1728, *April 28*—Read a proclamation by the King for encouraging piety and virtue, and punishing vice, profaneness, and immorality.

1728, *May 3, being Friday*—The Session, after reading the minutes, find that the Session is burdened by taking away cripples out of the town of Lintoun upon the poor's money, judged the same highly unreasonable, and hereby discharges the same in all time coming.

SCHOOLHOUSE.

1728, *May 3*—This day, upon a complaint that there is an encroachment made upon the property belonging to the schoolhouse, the Session appointed a committee to go and inspect the same. They accordingly found a part of a dunghill upon the property. Whereupon they called James Brown, proprietor of the house to which the said dunghill belongs, and ordered the same to be removed *quantum primum*, which he promised to do. And the committee is appointed to place a march stone on the east end of the said close.

1728, *May 21*—This is the date of the last entry at this part of the volume. Several blank pages follow. And the record is resumed upon the 9th of May 1731, when Mr Thomas Findlater is Moderator.

REV. MR GILCHRIST DECEASED.

1728, *August 28*—The Presbytery being informed that their reverend brother, Mr Daniel Gilchrist, of Linton, died this morning, appoints Mr Russell, of Stobo, to supply that congregation Sabbath first; Mr Liddell, probationer, the Sabbath thereafter; and Mr Walker, of Kirkurd, the Sabbath immediately preceding the meeting of Presbytery. Closed with prayer; next meeting on 25th September. Signatures of A. WALKER, *Moderator*; WILLIAM WOOD, *Clerk*; approved at the Synod, 5th November 1729.—JAMES PATON. Mr Gilchrist last attended Presbytery on 6th December. He had been minister since 1709.

SUPPLY.

1728, *September 25*—Mr Walker, of Kirkurd, reported that he had met with some of the Session and heritors of Linton, who had commissioned Mr Thomas Ballantyne, one of the elders there, to attend the Presbytery and desire the Presbytery to supply that congregation with sermon. Supply for Linton:—Mr Cooper, late Traquair, on Sabbath first, to preach and declare that parish vacant; Mr Christopher Cairns the Sabbath next; and Mr Liddell the third Sabbath. Next meeting to be at Peebles this day twenty days, being 16th October, and the day following for prayer and privy censures. Closed with prayer.

MR FINDLATER SUGGESTED.

1728, *October 16*—Supply for Lintoun:—Mr Liddell, Sabbath first; Mr Duncan, two Sabbaths thereafter; Mr Cairns, the fourth; Mr Paton, of Newlands, the fifth; Mr Johnstoun, of Lyne, the sixth. Mr Thomas Findlater, suggested by the laird of Cringletie in name of the Earl of March, to be invited to the bounds to preach, especially at Lintoun. He compeared, and produced his license, dated 2nd October 1728, and his testimonials, with which the Presbytery was satisfied. The Presbytery appoint him to preach before them at Peebles on the last Wednesday of November, being the 27th.

1728, *November 27*—Mr Thomas Findlater, probationer, preached this day on Psalm lxx., and 4. Mr Robertson was chosen Moderator, but being absent, Mr Walker continued in the chair.

1729, *January 8*—Supply for Lintoun:—Mr Thomas Findlater, Sabbath eight days; and Mr Livingstone, of Traquair, Sabbath twenty days.

PRESENTATION IN FAVOUR OF MR THOMAS FINDLATER.

1729, *February 5*—Produced presentation from the Earl of March in favour of Mr Thomas Findlater; also acceptance of the same by him. Next meeting at Peebles, 5th March. Closed with prayer.

1729, *March 5*—Supply for Lintoun by appointment of the Synod:—Mr John Bowie, of Dolphinton, the second Sabbath of March, and Mr Thomas Henderson, of Skirling, the third Sabbath of March. Also, Mr Bruce, of Manor, the fourth Sabbath of March; and Mr Johnstoun the fifth Sabbath of March; and Mr Bruce to

inform himself as to the inclinations of the people respecting the settlement of a minister, and report.

THE EARL OF MARCH ATTENDS THE PRESBYTERY.

1729, March 5—This day the Right Hon. the Earl of March desired access to the Presbytery, and desired that the Presbytery might proceed to the settlement of Mr Thomas Findlater in the parish of Lintoun, according to the presentation given him, with all convenient speed, according to the rules of the Church, seeing there appears to be no objections to the contrary. His lordship having withdrawn, the Presbytery considered the matter, and agreed that they would make no unnecessary delays in that affair, but will proceed with all convenient speed to the planting of that congregation according to the rules of the Church. Whereupon there being sent out one of the Presbytery to invite his lordship in, the above resolve was read to him.

DISSATISFACTION IN THE PARISH.

1729, March 26—Anent the vacancy at Lintoun—Mr Bruce, of Manor, had preached there and summoned a meeting of heritors, elders, and heads for the Monday thereafter. But the weather being so stormy he was not able to come from the Grange, where he quartered that day. But two of the elders from that parish compearing this day, James Somerville and Thomas Ballantyne reported that they met as desired, and gave in a paper which they say was signed by them and the other subscribers, which being read, they were removed. The Presbytery judged the same to be irregularly proceeded in, there being no minister present, and the Presbytery also being informed that the elders had entered into a concert by a paper all to vote one way, which, if true, is a very irregular course. They therefore appoint the Moderator to exhort them to beware of entering into any such measures, and resolve to appoint one of their number to meet with them as soon as possible to enquire regularly into their inclinations, and they being called in this was intimated to them.

1729, April 9—Supply for Lintoun:—Mr Johnstoun, of Lyne, on Sabbath eight days; Mr Bell on Sabbath twenty days; Mr Hay, of Peebles, on Sabbath morn; and Mr Cooper to supply Peebles the said day; and Mr Hutcheson to supply Lintoun the last Sabbath of May, and to call a meeting of heritors, elders, and heads, and converse with them as to their settlement with a minister; and Mr Johnstoun, of Lyne, to converse with the heritors of Lintoun also as he shall have occasion.

DIFFERENCES.

1729, May 28—Anent Lintoun—Mr Johnstoun, of Lyne, reported that Macbiehill was for Mr Thomas Findlater; Mr Forbes and Cairnmuir were not ripe to give an answer; and the laird of Spitalhaugh was for Mr Findlater. Mr Hutcheson, of Innerleithen, had called a meeting of Lintoun parishioners, who generally had declared themselves as *not* for Mr Findlater. Supply for Lintoun:—Mr Livingstone on Sabbath, 15th June; Mr Welsh, of Tweedsmuir, on 29th June.

THE MANSE.

1729, June 29—Mr James Liddell, probationer, to supply Linton the second and third Sabbaths of July. Anent the manse of Lintoun—The Moderator and Mr Walker, of Kirkurd, to discourse the Earl of March and other heritors anent building it; and Mr Paton, of Newlands, to speak to Mr Forbes of Newhall, and any other heritors, that they may all take joint measures thereupon.

1729, July 30—Mr Welsh, of Tweedsmuir, had absolved Christian B. from her sin at Linton. Supply for Lintoun—Mr Robert Broun, Sabbath eight days; Mr Paton, of Newlands, the third Sabbath of August. Anent the reparation of Lintoun Manse, Mr Robertson had spoken with some of the heritors thereanent, viz., Mr John Forbes and Bailie Cleghorn, who answered they were willing to go into the measures with the other heritors for that end.

1729, August 27—Mr Paton had not supplied Lintoun, but was to do so on Sabbath first. Supply for Lintoun—Mr Robertson, of Eddleston, Sabbath eight days; and Mr Russell, of Stobo, another Sabbath. Anent the manse at Lintoun—The Presbytery appoint a visitation there on Monday twenty days, being September 22; and Mr Paton, of Newlands, to intimate and have workmen.

VISITATION.

1729, September 22—Mr Paton, of Newlands, had fulfilled all formalities. Mr Robertson, of Eddleston, took the chair, as Mr Walker, of Kirkurd, was a heritor in the parish. Compeared: Mr Forbes of Newhall, the lairds of Spitalhaugh, Cairnmuir; Mr William Russel, Mr Alexander Walker; John Younger and Thomas Alexander, portioners in Lintoun. The Earl of March sent a letter of apology to the Presbytery by the hand of the laird of Spitalhaugh, and stated that he would concur with the other heritors anent the reparations on the kirk and manse of Lintoun, conform to his valuation. The heritors had provided workmen. Complaint laid before this meeting by the schoolmaster, Mr Thomas Baillie, of Lintoun, that a young woman, Isobel Melrose, had taken up a private school in the town of Lintoun, and had withdrawn one half of his scholars, to the great loss and public prejudice of the public school, and craved that this meeting would interpose their authority and suppress the said school. Which desire the meeting considered reasonable, and, therefore, do prohibit and discharge the said Isobel Melrose to teach children any further in the place to the prejudice of the public school. Message from the Earl of March to the effect that he hoped that the Presbytery would speedily settle at Lintoun as minister there Mr Thomas Findlater, to whom he had already given a presentation. The Presbytery considered this representation, the gentlemen and elders being excluded, and the Presbytery signified to them the great satisfaction the Presbytery had in their willingness to have their parish settled, and expect they will give further evidence with their first conveniency.

MR FINDLATER ON TRIAL.

1729, September 22—The heritors and elders desired that Mr Thomas Findlater, probationer, might be invited to the bounds in order to reside for some time, that they might have further opportunity of hearing him and conversing with him, and that the Presbytery might appoint him to supply Lintoun. To all which the Presbytery agreed, and appoints the Clerk to write to him that he supply Lintoun on the first and second Sabbaths of October.

KIRK AND MANSE.

1729, September 22—Report of the workmen that visited kirk and manse of Lintoun, 22nd September 1729:—Measure of the whole manse amounts to roods nineteen and a half, at 12 lib. per rood in workmanship, is £238 os od. Roofs, floors, lime, &c., and furnishings amount to in all, £1624 7s 6d. For the kirk:—Slates, work, lime, sand, doors, &c., £185 6s 8d. The Presbytery approve the report, and find the total for manse, kirk, and dykes, 1809 lib. 14s 2d Scots.

1729, October 15—The Presbytery appoints Mr Hay, of Peebles, to supply Lintoun Sabbath first, and call a meeting of all concerned, and sound their inclinations as to their settlement with a minister, and report. And appoints Mr Findlater to supply Peebles the said day, and Mr Walker, of Kirkurd, to supply Lintoun on Sabbath before the Synod. Presbytery meets to-morrow for prayer and privy censures. Closed with prayer.

1729, November 4—*At Edinburgh*—Meeting postponed until to-morrow at 12, in the New Church, for that effect. Mr Hay, of Peebles, reported that when preaching at Lintoun he summoned a meeting of all concerned, and that heritors and heads of families expressed themselves as favourable to Mr Findlater being minister. Closed with prayer.

1729, November 5—Mr Paton, of Newlands, appointed to preach at Lintoun on the 16th November, and intimate the moderation in a call. And Mr Robertson, of Eddlestoun, to preach at Linton, and moderate in the said call, on the 28th inst., and Mr Cooper, late Traquair, and Mr Johnstoun to assist them, and Mr Robertson to acquaint Mr John Forbes and Bailie Cleghorn thereof, and the Moderator to speak to Mr William Walker, and the Clerk to write to the non-residing heritors. Appoints Mr Robert Broun to preach at Eddlestoun on Sabbath, 30th November, and Mr Cooper to supply Linton said day. Next meeting at Peebles, 3rd December. Closed with prayer.

CALL TO MR THOMAS FINDLATER—A DISTURBED SETTLEMENT.

1729, December 3—Mr Robertson, of Eddlestoun, preached at Lintoun, and, with the assistance of Mr Johnstoun, moderated at the signing of the call to Mr Thomas Findlater, probationer. Mr Cooper was not present. Some letters from the heritors of Lintoun were read, expressing satisfaction with Mr Findlater to be their minister. Some also of the heritors compeared before the Presbytery:



PORTION OF EXISTING CHURCHYARD WALL—(Photo by Alex. Mathieson).

Previous to the year 1780 it bounded the Manse garden, now part of the churchyard.
Observe the holes in which stood the Minister's bee skeps.

—Alexander Murray of Cringletie, commissioned by the Earl of March, and bailie of the regality of Lintoun; William Murray of Spitalhaugh; John Lawson of Cairnmuir; Thomas Ballantyne and James Somerville, elders. Also, John Alexander, son to Thomas Alexander, heritor in Lintoun, was admitted and judicially signed the call to Mr Findlater. Against which the laird of Cairnmuir protested as having no right to sign said call, he not being infested in his father's lands. To which the laird of Cringletie answered that he had sufficient right and title to sign the said call, as having a disposition from his father to the said lands in fee, and he or any others in like circumstances may subscribe warrantably in absence of a life renter. Whereupon the call to Mr Findlater was read; and Mr Murray asked and took instruments in the Clerk's hands. Letters also were read from:—The Hon. William Carmichael of Skirling, advocate; Mr John Forbes of Newhall, advocate; and Sir Robert Menzies of Ween, in favour of Mr Findlater. Mr Murray of Cringletie and William Murray of Spitalhaugh gave in reasons why the Presbytery ought to proceed in the settlement of Mr Thomas Findlater in Lintoun. Also, a paper signed by several in that parish, adhering to said call. The laird of Cairnmuir gave in first a protest against the procedure at Lintoun; and a paper, which he said was a call to Mr Archibald Bruce, of Manor; and another paper of subscriptions adhering to it; and another, an instrument relative thereto. Mr Murray gave in a paper containing reasons why the papers offered by Cairnmuir could not be received by the Presbytery. All were removed, and the Presbytery considered the matter, then called them in, and allowed Cairnmuir's papers to be read. Cringletie objected that neither Cairnmuir nor the elders with him had any written commission to present these papers before the Presbytery. These owned that they had no written commission. The Presbytery, considering that this is an affair of great weight and importance, and that several of the brethren are absent, delay the whole matter till the first Wednesday of January. A copy of the presentation and of the acceptance of the call to Linton to Mr Findlater was given to Cairnmuir by request. Supply for Lintoun:—Mr Cooper on Sabbath first, by the Synod appointment; Mr Welsh, of Tweedsmuir, the second Sabbath of December; Mr Walker, of Kirkurd, the third Sabbath.

1730, January 7—At Peebles—No exercise and addition this day, as Mr Hay gave his excuse, which was sustained. Anent the affair of Linton and the call given to Mr Findlater:—Compeared Alexander Murray of Cringletie, in name of the Earl of March; Mr William Montgomery of Macbiehill, one of the heritors of Linton; James Somerville and Thomas Ballantyne, elders. Cringletie gave in a letter from Macbiehill, directed to the laird of Spitalhaugh, to be communicate to the Presbytery, relating to the affair in hand, desiring the same might be read; which was done, and is *in retentis*. Also a letter from Thomas Alexander, heritor in Linton, directed to my lord March, which lord March desired might be read in the Presbytery, which was done, bearing that if in Providence Mr Findlater were settled in Linton, he would submit to his ministry. Macbiehill gave in a paper, signed by several in Linton, testifying

their adhesion to the call to Mr Findlater. James Somerville also gave in a commission to himself and Cairnmuir and Thomas Ballantyne, from several parishioners in Linton, to appear in the Presbytery in their name, which was read. Also a representation, signed by Cairnmuir, which was read and kept *in retentis*; and parties being fully heard, were removed. The Presbytery, taking the whole affair into consideration, agreed that Mr Robertson of Eddlestoun had fully carried out his instructions at the meeting at which the call was given to Mr Findlater, and approve the same. As the day is now far spent, delays further consideration till next meeting. Mr Cooper had not supplied Linton. Supply for Linton:—Mr Johnstoun, Sabbath eight days; Mr Wallace, of Drumelzier, Sabbath fortnight; and Mr Cooper the first Sabbath of February.

1730, February 11—The Presbytery, considering the affair of Linton—Parties being called, compeared Alexander Williamson, of Chapelhill, and John Macmillan, chamberlain to the Earl of March, and Mr William Montgomery of Macbiehill, one of the heritors of Linton; James Somerville and Thomas Ballantyne, elders, with several portioners there. Mr Williamson represented that it was the desire of the Earl of March that the Presbytery go on with all speed in the settling of Mr Thomas Findlater, probationer, according to the presentation and legal call given to him. Mr Macmillan gave in a paper, signed by four persons, testifying their adherence to the call given to Mr Findlater. The laird of Macbiehill gave in a paper signed by two persons, testifying their adherence to the call given to Mr Findlater. Against whom James Somerville protested, as not having testimonials from the place of their last residence. Mr Montgomery likewise gave in a paper containing answers for lord March and other heritors and elders of Linton to the representation given in for Cairnmuir last Presbytery day, which were read, and are *in retentis*. John Macmillan craved that the Presbytery proceed in sustaining the call given to Mr Findlater, and asked and took instruments in the hands of the Clerk. Parties being fully heard, were removed, and the Presbytery entered into consideration of a clause in the answers given in for lord March and the other heritors and elders in Linton to Cairnmuir's representation, bearing that in regard that the Rev. Mr Russell and the Rev. Mr Walker, being heritors in the parish of Linton, are to be considered as parties, and ought not to vote in the Presbytery in this case, because the call having been proceeded in in a legally constitute meeting, the whole heritors, even those who were absent, are understood to be represented by those who were present, and so are foreclosed from voting in any other capacity. The said brethren being heard what they had to say in the foresaid objection, they were also removed. The Presbytery, having considered this objection offered by lord March and Macbiehill against sustaining Mr Russell and Mr Walker to judge in this affair, in regard they are heritors in Linton, and consequently constituent members of that meeting for moderating a call at Linton to Mr Findlater, probationer, and also the answers of these brethren to these objections, did put it to the vote, and it carried—Sustain them as judges. And parties being called in, the same was intimated to them. Whereupon Macbiehill protested in his own name and that of the Earl of March, judging themselves leased, and took instruments in the hands of the Clerk. Parties

were again removed, and the Presbytery had long consideration upon—Whether the state of the vote should be—Sustain the call or not? or if the state of the vote should be—Sustain, or refer to the Synod for final determination, with this qualification, that Mr Findlater be taken on trials immediately? And the second state of the vote carried by plurality. It was put then to the vote—Sustain, or refer to the Synod with the above qualification? and it carried—Refer to the Synod, and take Mr Findlater on trials immediately. But four brethren and an elder declined to vote in regard that the two states of the vote were utterly inconsistent and an innovation. And parties being called in the same was intimated to them, whereupon the Earl of March came in and asked and took instruments in the Clerk's hands. Against which sentence James Somerville protested and took instruments, and appealed to the Synod, promising to give in reasons of appeal. The Presbytery appointed a committee to draw up answers to the reasons of appeal. The Presbytery appoints Mr Findlater to have exercise and addition on James ii., and 9; also an exegesis, *Num sacra sint peragenda in ecclesia lingua ignota*, against meeting on the 18th March, also his questionnaire trials. Supply for Linton:—Mr James Anderson the first Sabbath of March, and Mr Robert Broun, of Dawyck, the 15th March.

CHARITY.

1730, February 11—On a petition from Andrew Kilgour, a poor man in Linton, the Presbytery recommend him to all the Sessions for charitable supply. Next meeting at Peebles the 25th inst. Closed with prayer.

1730, February 25—Mr Paton, of Newlands, appointed to hold a meeting of Session on a week-day at Linton, at their own request, to enquire concerning their poor's money.

1730, March 18—At Peebles—Mr Thomas Findlater, probationer, had exercise and addition as appointed, on James ii., and 9, and was approven; and it was sustained as part of his trials. He delivered his exegesis, *Num sacra sint peragenda lingua ignota*, and was approven. He distributed his thesis. Appoints him a lecture on the 23rd Psalm; a popular sermon on Luke ii., and 10—"Behold I bring unto you," &c. To undergo questionnaire extempore trials; also, the 31st Psalm in Hebrew; and the Greek New Testament. Supply for Linton:—Mr Alexander Johnstoun, of Lyne, on Sabbath eight days; and Mr Bruce, of Manor, on Sabbath fortnight.

POOR'S MONEY.

1730, March 18—Mr Paton had kept Session at Linton, and had enquired as to the administration of the money of the poor. It was found that the Session had £52 sterling, 6s 6d Scots, in bills and bonds, but nothing in the poor's box for present necessity.

1730, April 15—At Peebles—Mr Thomas Findlater, probationer, lectured on Psalm xxiii.; and delivered his popular sermon on Luke ii., and 10; and was

approved in both. Supply for Linton:—Mr Cooper, late Traquair, on Sabbath eight days; and Mr Welsh, of Tweedsmuir, the first Sabbath of May. Mr Cooper, late Traquair, when he supplies Linton, is to authorise the Session there to uplift what money they think fit in bills and bonds to supply the necessities of their poor. Mr Thomas Findlater expounded the 31st Psalm in Hebrew and the Greek Testament *ad aperturam*, and was approved. Defended his thesis—*Sacra peragenda in ecclesia lingua ignota negatur*. And answered questionnaire trials. And was approved in them all. Closed with prayer.

1730, June 2—Anent the settlement of Lintoun—The Synod had appointed a committee to meet with all parties to effect harmony among them:—Mr Walker, Moderator of the Synod; Professor Hamiltoun, Mr Smith, Mr Macgeorge, John Wilson, Andrew Mitchell, Thomas Simson, Simon Kellie, John Thorburn, James Naesmith, James Wilson, James Forrester, John Bowie, James Burnet, John Buchanan, James Paton, Charles Primrose, William Robertson—all ministers. Mr James Justice, of Crighton; Mr James Dewar, younger of Vogrie—elders. These were appointed to meet with the Presbytery at Linton on the third Tuesday of June, to enquire into the state of the whole case as it stands, and the Presbytery to send one of their number to Linton to intimate to heritors, elders, &c., to attend the committee when they meet there. Mr Welsh, of Tweedsmuir, to supply Linton Sabbath first, and make intimation in regard the sacrament of the Lord's Supper is to be at Newlands the Sabbath thereafter, being immediately before the meeting of the Presbytery and committee; and Mr Johnstoun of Lyne, the Moderator, to preach at the said meeting at Linton. Mr James Anderson, probationer, to supply Linton Sabbath fifteen days, and Mr Cooper, Sabbath twenty days. Next meeting at Linton, 6th June, by appointment of the Synod. Closed with prayer.

1730, June 2—Collection appointed for new church and manse of Polmont.

THE SETTLEMENT OF MR THOMAS FINDLATER.

1730, June 16—At Lintoun—Sermon by Mr Alexander Johnstoun, of Lyne, Moderator of the Presbytery, on Colossians iii., verse 11. The commission from the reverend Synod was then read. And a motion being made that all should be removed but members of the committee until the committee should settle the method of their procedure, they were accordingly desired to remove, and all having gone out except a few women, these women raised a great noise by clapping their hands and confused clamour. Upon which, others of the people that formerly had gone out rushed in again to the church in a very tumultuous manner, so that the committee could not proceed with their business, and therefore found it necessary to remove to Mistress Younger's house, in Lintoun, where, being met, they proceeded. It was agreed to call in the elders and heritors and enquire how they stood now disposed with relation to this settlement, and if there were any greater harmony among them than formerly. Accordingly there compeared the Earl of March, the laird of Cringlety, the laird of Spitalhaugh, the laird of Macbiehill, the laird of Cairnmuir, John Younger, John Alexander—heritors. James Somerville, Thomas Ballantyne, John Vernor, John

Wallace, John Miller—*elders*. Letter to the Earl of March read, stating that Thomas Wilkie, heritor of Bridgehouse, adhered to Mr Findlater's call; also, a declaration that John Umpherstoun, at Harbour Craig, with his whole family of eight or ten persons, adhered to Mr Findlater's call. The laird of Cairnmuir and the five elders named before opposed the call to Mr Findlater, because they could not be benefited by him. Professor Hamiltoun and several of the committee went out and conversed with Cairnmuir and the five elders, who finally declared that if the heads of families desisted in their opposition to Mr Findlater they also would give it up. It was asked Cairnmuir and the elders if there would be a safe communing with the heads of families in the church? And they answered that they would undertake to protect them. The committee accordingly conversed with the heads of families one by one, who stated that they could not be benefited by his preaching, but had no objection to his life and doctrine. It was represented by several of the heritors that John Wallace, one of the elders, was under a legal incapacity for voting in the calling of a minister, because he had used violent rudeness upon Mr Thomas Baillie, schoolmaster, on which account Mr Baillie had been obliged to take out a lawburrows against him. Three of the ministers went out and conversed with Mr Baillie, who was in a dying condition, thereanent. Mr Baillie stated that four years ago John Wallace had come into his house, where he was teaching the school upstairs, and had threatened him in a violent manner, and put him in a great fright, and made him uneasy a considerable time after. And on the 11th October 1728, Cairnmuir, being in John Wallace's house, sent for Mr Baillie, having some business with him, and he went out to him in his night-gown, and when Cairnmuir went from the town, having no horse nor company with him, it being a calm night, he with the said John Wallace convoyed him about half-a-mile from the place, and on the return the said John Wallace said to him, taking him by the upper buttons of his coat, and giving him a shake, "Now there are no witnesses here," and used several rude and threatening expressions, but God withheld him from harming him at that time, so that he got home and concealed it from everyone, until Wallace himself revealed it. And then he applied for lawburrows. And that Wallace at first denied it, but later admitted that he was drunk, and had not known what he was doing. And what treatment he had received from Mr Wallace had a great weight on his spirits, but should not say what influence it had on his present indisposition. John Wallace had admitted to the laird of Spitalhaugh that he had drink that night, but in regard of his being an elder he did not put it in the record of his oath. The committee agree that if there be any occasion for their further meeting in this affair before the meeting of the Synod that the Moderator advertise the members by letter. Closed with prayer.

1730, October 21—*At Peebles*—Mr Russell, of Stobo, to supply Lintoun Sabbath eight days. John Wallace, one of the elders of Lintoun, craved an extract of the minutes of the joint meeting at Lintoun Presbytery and members of Synod. Also, that as Mr Baillie, the schoolmaster, was dead, the Presbytery would interpose with the heritors as to the speedy settlement of a schoolmaster there; also, that a

committee proceed to Lintoun and receive the Session books and accounts of the poor's money. All these requests granted, and a committee appointed to do so.

1730, October 22—At Peebles—Mr John Wallace, of Drumelzier, to supply Linton on Sabbath eight days, and not Mr Russell, of Stobo, as appointed yesterday.

1730, December 2—At Peebles—Master Simon Kellie, Thomas Simson, and James Wilson were present as correspondents appointed by the Synod in the affair of Linton. No exercise and addition, as Mr Welsh, of Tweedsmuir, was absent; continues the appointment on him. Mr Bruce, of Manor, chosen Moderator.

FIVE SESSION BOOKS.

1730, December 2—Report of the committee appointed to meet at Linton on 26th October 1730:—This committee met with the elders of Linton, and sent three of their number to Mistress Anna Baillie, relict of the late schoolmaster, Mr Thomas Baillie, to obtain from her the Session books of Linton. They returned, bringing five books, which Mistress Baillie said were all those belonging to the Session of Linton.

POOR'S MONEY.

1730, December 2—On examining the poor's money, it was found that since the 21st June last there was found a balance in the hands of James Somerville of £9 4s Scots, and he is accountable for collections and disbursements in time coming. The laird of Spitalhaugh and he were also appointed to receive and uplift principal or annual rents of sums owing to the poor, and to grant receipts for the same. The five Session books were left in the hands of James Somerville, sealed. The Presbytery approves of the diligence of the committee.

ANENT THE SETTLEMENT OF MR FINDLATER—A RIOT.

1730, December 2—Produced and read the act by the Synod concerning the settlement of Mr Thomas Findlater in Linton:—*1730, November 3*—The committee of the Synod met and discoursed on the Linton affair, and advised the Synod to meet that afternoon and discuss it. The Synod agreed to do so, and called for the report of the committee that met at Linton on 16th June last, quoted already. On reading the report, some of the members of the committee observed a defect in it as to a fact transacted at Linton, viz., that when some of the people of that parish were signifying their aversion to Mr Findlater's settlement among them, and alleging that the list of names presented to the committee was a complete list of all the heads of families in the parish, two or three heads of families who lived in the town of Linton stood up and said that they and their families were for it, and that there were a good many others in the parish for it, but upon the disturbance raised that day by the opposers of the call they had gone off, and not stayed to signify their mind to this purpose, and that accordingly a great number of the list when called upon were found absent. The members of committee said they minded what is above represented to be true. Parties were then called. Mr Archibald Murray, advocate, appeared for

the Earl of March, patron of Linton, and Mr William Grant, advocate, appeared for the opposers. All were heard at great length, also several members of the Presbytery and of the committee. Parties were removed, and the Synod discoursed of the affair, and without voting agreed to appoint the Presbytery of Peebles to proceed to the settlement of Mr Thomas Findlater to the parish of Linton before the 1st of January, and the edict to be served by Mr Alexander Johnstoun, of Lyne, on the 15th November. This was intimated to the parties when called in. Thereupon Mr Archibald Murray took instruments in the hands of the Clerk, and Thomas Ballantyne, one of the elders, judging himself and others to be leased by this sentence, protested, and appealed to the General Assembly, and took instruments, and promised to give in reasons, and craved extracts. Correspondents were appointed to assist the Presbytery of Peebles, both when the edict was returned and also at the ordination. Mr Alexander Johnstoun then reported that according to the appointment of the Synod he came to Linton on the Saturday night, being the 14th November, in order to preach the day following and serve the edict of Mr Thomas Findlater, probationer, and that a considerable number of women came out of the said town and forcibly took from him on the highway at the Townhead of Linton the extract of the Synod's act and commission, and two copies of the edict, drawn by him according to the usual form, with several other papers, and some of them having read in a house at a distance, as they informed him, the copy that was to be patched upon the most patent door of the Church, kept that, and returned the rest the same night, before the rest of the crowd parted from him. That upon the 15th November, being the Lord's Day, he going to church to preach and serve the edict, and being stopped from going to church, he gave the said commission and two copies of the edict, one of them written by himself *de novo*, to the laird of Spitalhaugh to serve it as he pleased. And he was carried out to the fields by a number of women, where, having opposed them from carrying him to Lyne on foot, as they declared to him they intended, and being kept by them for a considerable time, Spitalhaugh returned and delivered to him the copy of the said edict that was to be served from the pulpit, telling him at the same time that it was read publicly, and the other copy patched upon the church door by him and John Younger. The crowd in the meantime having caused bring the said Mr Johnstoun's horse, and he being on horseback, the said women *de novo* stopped him, requiring all the papers he had in his custody relating to the said edict. Whereupon he delivered to them the said copy returned by Spitalhaugh, and said he had no more. They not being capable to read it, in order to be sure that it was the edict desired him to read it for them, which accordingly he did publicly from horseback, and then delivered it back to them at their demand. He reported also that he having asked Spitalhaugh what became of the Synod's commission, was answered by the confusions about him it was lost and tramped under foot. The Presbytery and correspondents, after some reasoning, put it to the vote whether the edict was served or not, and carried by a great plurality it was served. Thereafter the Presbytery called the parish of Linton at the chapel door three several times, and none compearing to give any objection why Mr Thomas Findlater might not be ordained minister of the said parish, the

Presbytery resolved to proceed to appoint the day for the ordination. And at the request of the Earl of March, who was admitted, they appointed the day of ordination to be on the second Thursday of January next, being the 14th, and Mr Hay, of Peebles, to preach the ordination sermon at Linton. Mr Paton, of Newlands, to supply Linton Sabbath eight days, and Mr Cooper to preach there the last Sabbath of this inst., and intimate to the congregation the day of ordination. The Presbytery, with the correspondents, appointed next meeting to be at Linton the 14th January next, for the ordination of Mr Thomas Findlater, probationer, to be minister there. Moderator closed with prayer.

*The following is an extract from M'Kelvie's volume on the Dissenting Churches. It appears to be inaccurate:—1731—*Mr Thomas Findlater was presented to West Linton by the patron. He was very obnoxious to the parishioners, and the Presbytery finding him to be so, refused to sustain the presentation. The case was appealed to the Synod, and from it to the General Assembly, which confirmed the sentence of the Synod, ordering the settlement of Mr Findlater. This, however, could not be effected until 1737, six years after the order for his induction was given, and even then it was not deemed expedient to proceed with it, unless the persons taking part in it were protected by a military guard. (*Note.*—The correct date is 1731). As soon as it was effected, five elders and seventy persons withdrew from the Established Church, and petitioned the Associate Presbytery on 5th April 1737 for supply. The Rev. Messrs Moncrieff and Fisher publicly recognised them as a congregation in connection with the Presbytery by observing a fast with them, by its appointment, on the third Sabbath of August 1737.

*1731, January 14—At Lintoun Kirk—*After prayer, sederunt, the Rev. Mr Archibald Bruce, of Manor, Moderator; Mr Cooper, late Traquair; Mr Hay, of Peebles; Mr Johnstoun, of Lyne, all from the Presbytery of Peebles. Also, Mr Simon Kellie, minister of Glenholm; Mr Thomas Simson, of Broughton; Mr James Wilson, of Symington. These were correspondents appointed by the Synod to meet with the Presbytery at the ordination of Mr Thomas Findlater in the parish of Lintoun. And Alexander Russell, present Provost of Peebles, ruling elder. Absent of the Presbytery:—Mr Russell, of Stobo; Mr Robert Broun, of Dawyck; Mr Walker, of Kirkurd; Mr Robertson, of Eddlestoun; Mr Wallace, of Drumelzier; Mr Paton, of Newlands; and Mr Welsh, of Tweedsmuir, who sent his excuse by Mr Christopher Cairns to the Moderator, signifying that he designed to be there, but was indisposed, which was sustained; and Mr Hutcheson, of Innerleithen, who sent a letter of excuse, which also was sustained. Absent of the correspondents:—Mr William Macgeorge, John Wilson, Andrew Mitchel, of Newbattle; James Burnet, and John Bowie. The sermon was preached by Mr John Hay, of Peebles, on Rev. i., and 16—"And he had in his right hand seven stars," &c. And after Mr Findlater had given satisfying answers to the questions put to entrants at ordination by Act ii., of General Assembly, 1711, the Presbytery, along with the correspondents, did, by solemn prayer and imposition of hands, ordain and set apart to the work of the holy ministry in the town and parish of Lintoun Mr Thomas Findlater, and in testimony thereof gave him the right hand of fellowship. Also, the Earl of March

and the laird of Spitalhaugh and several others testified their reception of him to be their minister by taking him by the hand. The meeting thought fit to leave to the Presbytery of Peebles to take notice of the disorders in Lintoun, especially on the Lord's Day at the serving of the edict, that they both might give testimony against such abuses, and make those who were guilty sensible of their mistake in order to convince their consciences. Next meeting to be at Peebles, on 10th February. Closed with prayer.

1731, February 10—Excuses of those brethren who were absent from the ordination at Lintoun:—Mr Broun, of Dawyck, and Mr Robertson, of Eddlestoun, that they were absent through bodily indisposition; Mr Russell, of Stobo, and Mr Walker, of Kirkurd, that they had not concurred in any former steps in that affair, and therefore could not be present at the ordination; Mr Wallace, that there was such distress in his family that he could not be there; Mr Paton, of Newlands, that he could not concur in that settlement, nor never will in any such like for anything he yet thinks.

1731-1778. **The Ministry of Thomas Findlater, A.M.**

Forty-seven Years. Twelfth Minister. Church of Scotland Presbyterian.

THOMAS FINDLATER was the second son of Alexander Findlater, one of the ministers of Hamilton. He studied at the University of Glasgow, where he obtained his degree, 17th June 1714. He was licensed by the Presbytery of Hamilton, 30th October 1722. He had been proposed by the patron of Cambuslang in 1724. He was presented by William, Earl of March, to Linton, in February 1729, and was ordained on 14th January 1731. Delay in the settlement having been caused by opposition of the parishioners, several of whom were carried prisoners to Edinburgh for a riot when the edict was served, and though not called out, yet a party of military was quartered in the parish to be in readiness if necessary. He married, in March 1740, Barbara, daughter of Mr John Sandilands, minister of Dolphinton, and had a son, Alexander. He married, secondly, 2nd August 1750, Jean, daughter of Mr William Brown, bookseller, Edinburgh. She died 11th May 1802, and had William, born 30th September 1751, died 20th October 1751, and Charles, born 10th January 1754, who succeeded to the benefice; also a daughter, Janet. He died 8th June 1778, in his 81st year, and the forty-eighth of his ministry.

SCHOOLMASTER.

1731, March 24—*At Peebles*—On the representation of Mr Findlater, a meeting of heritors, &c., to be summoned anent supplying the vacant post of schoolmaster in Lintoun.

1731, April 14—Thomas Ballantyne, tenant in Blythe, in the parish of Lintoun, craved an extract of the proceedings relating to the settlement in Lintoun, with an extract of Mr Findlater's ordination, which were granted.

SCHOOLMASTER.

1731, April 28—Mr Findlater, of Lintoun, reported that William Tolmie had been appointed schoolmaster here by the heritors. He was appointed to bring his testimonials, and to be ready to undergo trials, and to subscribe the formula, and, on shewing his testimonials to the minister and session, to teach in the school there until next Presbytery day. Moderator closed with prayer.

1731, May 9—First entry in the register since 21st May 1728. Mr Thomas Findlater, Moderator. Mr William Tolmie, the new schoolmaster chosen by the heritors, produced his testimonials.

1731, *June 16*—Mr William Tolmie, elected by the heritors schoolmaster of Lintoun, this day produced his testimonials:—One from the session of Dyke, 12th April 1728; one from the Presbytery of Forres, dated 12th November 1728; and a third from the parish of Kilbride, 11th November 1730, all in his favour. A committee of three went out and examined him in Latin prose and verse and in a theme, in all which he acquitted himself to satisfaction. And the Moderator enjoined him to diligence and faithfulness in his office, and he signed the formula. Mr James Anderson, probationer, to get extract of his license and testimonials.

THE MANSE.

1731, *July 21*—On the request of Mr Thomas Findlater, a committee was appointed to visit the kirk and manse of Lintoun on the last Wednesday of September.

1731, *November 4*—At *Edinburgh*—Anent the manse of Lintoun, the Presbytery approve of the workmen's subscribed estimates and declarations.

1732, *July 19*—At *Peebles*—Mr Findlater, of Lintoun, had exercise and addition from James ii., and 17, and was approven.

1732, *October 8*—Edicts served for the ordination of new elders.

1733, *February 7*—Collection for Royal Infirmary appointed.

POOR'S MONEY.

1733, *April 18*—The Presbytery appointed Mr Walker, of Kirkurd, and Mr Paton, of Newlands, to meet at Lintoun with Mr Findlater, the minister, on Friday first, anent the poor's money there during the time of the vacancy, and to see the accounts taken off the old Treasurer's hand. And the Clerk to give them extracts out of the Presbytery records of any proceedings relating thereto, and report.

POOR'S MONEY, SIX SESSION BOOKS, COMMUNION CUPS, &c.

1733, *June 27*—Report of the committee anent the poor's money at Lintoun:—*April 20, 1733*.—The committee found that the £52 sterling and sixpence, reported by Mr Paton, of Newlands, to be in the box in bonds and bills, on March 18, 1730, did consist of the following articles:—September 10, 1724, John Younger's bond of £100; March 22, 1727, Spitalhaugh's bill of £110, 10s; September 27, 1727, Thomas Alexander's bill, £267 18s 6d; May 30, 1727, James Somerville's bill, £33 18s; February 3, 1729, James Somerville's bill, £100; it was marked on a piece of paper that James Somerville got a 20s note when the bank was shut, £12—sum, £624 6s 6d. There was produced the kirk box, and all the instructions of the preceding articles were found in it except John Younger's bond of £100 Scots, and Thomas Alexander's bill of £267 18s 6d, and the committee enquiring anent these two, there was produced for the first a receipt from the Commissar Clerk, instructing that the said bond was given in to him, in order to the recovery of the debt. As to

the second, the Session reported that it had been delivered up to John Alexander in Peebles, upon his payment of the principal, and granting his bill of £30 Scots of interest. And for that £30 Scots Mr Findlater reported that he was accountable, having got up the bill from Spitalhaugh and James Somerville, and received part payment from John Alexander. The committee enquired further anent the £267 18s 6d paid by John Alexander, and there was produced a bond of the date May 17, 1731, granted by Mr Alexander, and Mr Findlater's instructing that there was borrowed by them of that sum £240. *Item*, a distinct article of James Somerville's accounts, instructing that there was paid by him for the present relief of the poor, £12. *Item*, of cash in the box, £15 18s 6d. *Summa*, £267 18s 6d. The committee, on the whole, found that John Younger's bond of £100 Scots being in the hands of the Commissar Clerk, and 12 lib. of Thomas Alexander's sum of £267 18s 6d, being debursed for present relief of the poor, the remaining sum in box in bonds and bills and money amounted to £512 6s. They further observed that the £52 sterling in box was computed without including the interest. And that for the bonds and bills in the box, the interest either was still due or to be accounted for by the Session-Clerk, except one year's interest of James Somerville's first bill marked on the back to have been paid. The committee then called for the latest Treasurer's accounts, which were produced by his relict, and the committee were of opinion that the jottings of his receiving under his hand containing the £9 mentioned by the committee, October 20, 1730, together with his collections thereafter, till he gave over collecting, being all the instruction of the charge against him, the jottings of his debursments ought to be sustained; and they found that the articles of his outgivings, together with the money given in by his relict, partly not current, did fully clear and extinguish said charge. The committee next called for the Session register, and five books mentioned in the sederunt of the committee, October 26, were produced, as also a sixth, which has been sometime after the committee delivered by Mrs Baillie to Mr Findlater. And James Somerville's relict likewise produced two silver cups, with the communion tokens, and a cover for the communion table, and an old chest—all which were delivered into the custody of the Session. The Presbytery approved of the committee's diligence.

THE MINISTERS OF LINTON AND NEWLANDS.

1733, *June 26*—Considered petition by Mr Findlater, of Lintoun, against Mr Paton, of Newlands, baptising and marrying persons in Lintoun. Delays till next Presbytery day.

1733, *August 1*—Petition of Mr Findlater, minister of Lintoun, against Mr Paton, of Newlands:—That although Mr Findlater was appointed minister of Lintoun by the Synod and confirmed by the General Assembly, yet Mr Paton, of Newlands, has ever since behaved as if Lintoun were still vacant in administering the ordinances and both sacraments to the people without consulting Mr Findlater, and celebrating marriage without any testimonial from Mr Findlater or the Session Clerk of the banns being regularly intimated. That Mr Findlater has represented this

affair to the Presbytery several times at the meetings for privy censures, but all the endeavours of the Presbytery have been ineffectual to hinder this irregular practice. Mr Findlater did not insist on any censure, and heartily forgave the private injury, and would gladly live in all friendship and good understanding with his reverend father and neighbour, that it is with the greatest reluctance that Mr Findlater, after two years' endurance, makes this application, as nothing but a regard to his own usefulness could have extorted it from him. That several of the people by this means have been induced to separate from Mr Findlater, and he is threatened with a total separation of even these few who still adhere to him unless a stop be put to the practice. That Mr Findlater was precluded from any access to these people who judged themselves better supplied with gospel ordinances from the greater age, experience, and ministerial abilities of Mr Paton, at no great distance. And that divisions and animosities are increased when people are encouraged to withdraw from their own congregation. That several condemn these ordinances altogether, and others profane the Lord's Day by idleness and staying at home, and being worse employed even, while Mr Findlater cannot prevent it, they pretending they are not in communion with him. . . . Owing to paucity of number, the Presbytery delays consideration. Mr Findlater protested, and appealed to the Synod, and promised reasons.

1733, September 12—Produced and read reasons of appeal from Mr Findlater. Two members appointed to draw up answers to the reasons of appeal.

1733, October 17—All papers in the appeal of Mr Findlater to be transmitted to the Synod.

1734, January 8—Mr Thomas Findlater, of Linton, represented to the Presbytery that there were four orphans cast upon their hand, and craved assistance from the Presbytery. The various Kirk Sessions were recommended to give supply toward them.

THE SYNOD'S DECISION.

1734, January 9—Mr Alexander Walker, of Kirkurd, chosen Moderator. Read letter from the Rev. Matthew Crawford, Moderator of the Synod:—Edinburgh, January 3, 1734.—There was enclosed a letter which the Moderator of the Synod was appointed by the Synod to write to the Rev. Mr Paton, of Newlands. And the Moderator expressed the hope that after this he will forbear to dispense gospel ordinances to the people of Lintoun, in compliance with the unanimous opinion of the Synod, and that he will prevent any complaint against him to the next Synod; and that the Presbytery is to report to the Synod what compliance Mr Paton gives to their orders. The letter was then handed to the Rev. Stephen Paton.

1734, July 3—Collection appointed for orphan hospital.

DONATION.

1734, October 27—This day Spittalhauch acquainted the Session that he had

received from Mr Kennedy of Romanno, 12 lbs. Scots (out of some fines he had levied), for the use and behoof of the poor of Lintoun. Which 12 lbs. Spittalhauch gave in to the Session, who desired the Moderator to write to Mr Kennedy and give thanks.

MORTCLOTH.

1734, October 29—*At Boggsbank*—The old mortcloth to be cut down to one of lesser size, and a new mortcloth to be bought, and the former fringe to be sewed thereto. It cost £100 Scots (the new one).

1735, April 2—This day the brethren gave in to Mr Thomas Findlater for the orphans of Lintoun as follows:—Peebles, £3 Scots; Newlands, £2 8s; Tweedsmuir, £1 10s; Drumelzier, £1 4s; Stobo, £1 16s; Lyne, 6d—all Scots.

1735, July 2—Voluntary contribution appointed for the redemption of a slave at Algiers. Also, collection for the Protestant congregation at Virginia.

1736, January 28—James Porteous, in Nether Whitfield, craved supply. His right arm had been broken, and then cut off. And his object in asking relief was to pay the heavy expenses incurred, and to help to set him up in some business. The Presbytery ordered the Session of Lintoun to make the collection desired; and the brethren to have their thoughts upon the matter before next meeting.

1736, March 3—In the case of James Porteous, in Nether Whitfield, the Presbytery recommended all the Kirk-Sessions to make a collection for him, his case being very clamant.

1736, July 7—Collection appointed to defray the debts of a madman deceased, on the representation of the Rev. Simon Kello. Linton Church ruinous.

THE ORIGIN OF NONCONFORMITY IN LINTON.

1737—The following note from the pen of the Rev. Charles Findlater is of interest, as giving his opinion regarding the rise of the Secession in the Presbytery of Peebles. Than Mr Findlater there could be no better authority, as both he himself and his father occupied the unfortunate positions of unpopular presentees, in Linton and in Newlands respectively. Those disputed appointments were the cause in both parishes of the rise of Nonconformity:—"The great bulk of Dissenters from the Church of Scotland have left it upon the account of the mode of election by a patron instead of by universal suffrage. Within these thirty years, an election of a Dissenting minister took place in this county upon the broadest basis of the most tumultuary popular election. It was on that occasion adopted as a maxim that every one who had a soul to be saved, husband and wife, man, woman, and child, masters who had a permanent residence, and servants who might change theirs at every term, had all an equal right to vote in the election, provided only they had arrived at the capacity of judging; the test of their having arrived to this being held to be their participation of the sacrament of the Lord's Supper, which generally takes place from the age of fifteen to eighteen. What mode

Thos. Mair.

Ralph Erskine.

Alex. Moncrieff.



Wm. Wilson.

Jas. Fisher.

Eben Erskine.

THE SECESSION FATHERS.

has been adopted in later elections, I have had less access to learn. The Dissenters profess to adhere to the articles of the Established Church, but to differ in their interpretation from the Established clergy, who are supposed to have relaxed from the rigour of high Calvinism in forming conceptions of the Supreme Being more amiable and less tremendous than what are suggested by absolute decrees of election and reprobation. Some difference is also stated as to the mode of enforcing the duties of morality. To ding down good works, to vilify their importance as to man's salvation, seems, among the Dissenters, to be the proper mode of exalting and doing honour to the supreme efficacy of the Redeemer's righteousness. To treat morality with somewhat more respect is imputed as an error to the Established clergy—it is called "legal doctrine."

1737—Eight seceding ministers of the Church of Scotland form themselves into the Associate Presbytery. This was the foundation of what was known in later years as the United Presbyterian Church.

THE ASSOCIATE PRESBYTERY AND LINTON.

1737—In the original testimony endorsed by the Linton Seceders in this year, and still in existence, it is stated that the intrusion of the Rev. Thomas Findlater as minister of Linton "was homologated by all the ministers for many miles round, in that they were either actively guilty, sinfully silent, or neutrally indifferent." One of the "actively guilty" was the Rev. Mr Wilson, of Symington. "His conduct on this occasion gave great offence to a number of his own parishioners, who never again attended his ministry. He died suddenly sometime thereafter, at West Linton, on his way home from the General Assembly, which occasioned the bitter remark that "he had laid down his life where he had laid down his honour." For some years the Seceders met together for worship as opportunity occurred, and by means of praying societies they endeavoured to maintain the spiritual life of themselves and their families. One of the places where they most frequently met was Backwater, not far from West Linton. Another place was Baddinsgill, three miles distant, near the confluence of the Baddinsgill Burn with Lyne Water. This was to suit the convenience of Seceders on the other side of the Pentlands, and also because Mr Dickson, who acquired the estate of Baddinsgill in 1732, identified himself with their cause, and gave them facilities for religious gatherings.

1737, April 5—At Stirling, the Associate Presbytery met, after prayer by Mr Wilson, Moderator. There were present Mr Ebenezer Erskine, Mr Ralph Erskine, Mr Moncrieff, Mr Mair, Mr Fisher. There was presented a commission by the inhabitants of the parish of Linton, in the shire of Tweeddale, to some of their number to prepare a representation and petition of the said parish to this Presbytery; which commission was read and sustained. The petition was signed by sixty inhabitants of Linton; it contained their secession from "present judicatories; their accession to this Presbytery; their craving for gospel ordinances to be administered to them." Seventy inhabitants from parishes neighbouring Linton also sent in a paper of adherence to the parish of Linton.

THE PARISH CHURCH.

1737, June 8—Committee appointed to inspect the fabric of the church at Lintoun, which is ruinous, at the request of the minister and heritors. The first Wednesday of July was the date fixed, Mr Findlater to make all intimations, &c. The Moderator closed with prayer.

1737, July 27—Report of the committee that visited Lintoun Church, reported ruinous:—July 6, 1737—Of the heritors there attended Mr William Montgomery of Macbiehill, for the Earl of March and for himself; William Murray of Spitalhaugh; William Russell of Kingseat; Cairnmuir sent word that he would stand to what the other heritors did; George Welsh, in Fairliehope, represented his master, Bailie Cleghorn; Bailie Ramage, in Carlops, had a verbal commission from Mr William Forbes, W.S., one of the tutors and factor to John Forbes of Newhall; Mr Alexander Walker, minister of Kirkurd, one of the heritors of Linton, sent excuse; Mr Russell had a verbal commission from Mr Richardson, another of the heritors; James Dickson, in Badensgill, likewise appeared. Inspection of church and steeple:—Five thousand new slates, lime and stone, daills, rigging-stone—total, £12 8s sterling. Besides workmanship, at £11 Scots, tirling and thatching per rood, sarking-daills, double trees, two doors, timber, sarking, couples, work, lime, sand, stone—total, £11 8s. The Presbytery find that it will take the sum of £288 11s Scots to repair the church and steeple of Lintoun, besides slaters' work at £11 Scots, tirling and thatching per rood, which is afterwards to be proportioned. And appoints each heritor to pay his proportion of this sum according to his valued rent:—Mr Russell of Kingseat, rented at £469 16s, the sum of £37 10s Scots; Fairliehope, rented at £150, the sum of £11 18s 10d; Carlops, rented at £288, the sum of £22 19s 6d; Harlawmuir, rented at £45, the sum of £3 12s; Cairnmuir, rented at £556 10s, the sum of £44 8s 6d; Wakefield, rented at £128, the sum of £9 1s 2d; Blyth, rented at £253 5s, the sum of £20 4s 2d; Mr Walker's lands in Lintoun, rented at £241 16s, the sum of £19 5s 10d; Stonipath, rented at £131, the sum of £10 8s 8d; Badensgill, rented at £94 5s, the sum of £7 10s 8d; Spitalhaugh, rented at £197 14s 8d, the sum of £15 15s 6d; Garrelfoot, rented at £270, the sum of £21 10s 8d; Slipperfield (Hon. William Carmichael), rented at £264, the sum of £20 17s 4d; Whitfield, rented at £235 10s, the sum of £18 15s 10d; Tweedieslands, rented at £36, the sum of £2 17s 4d; Richardson's part of Lintoun, rented at £14 1s, the sum of £1 9s; Gifford's lands, rented at £36, the sum of £2 17s 4d; Widow Younger's oxgate, rented at £21, the sum of £1 13s 6d; John Alexander's lands, rented at £36, the sum of £2 17s 4d; Bridgehouse lands, rented at £30, the sum of £2 7s 8d—all Scots. Mr William Montgomery appointed factor, both for the works and collection and payments.

THE SECESSION CONGREGATION AT LINTON.

1737, Wednesday, August 3—Messrs Moncrieff and Mair observed a day of public fasting and humiliation at Linton this day. They also recognised the petitioners belonging to Linton as a congregation under the inspection of the

Associate Presbytery. On 12th October the adherents in the neighbouring parishes were also received, and joined to the Associate congregation at Linton.

1738, February 14—The Associate Presbytery met in Orwell, Kinross-shire. They appointed Messrs Ralph Erskine and Thomas Mair "to own the five elders" who had joined the Linton congregation from neighbouring parishes, and to preach at Linton on Friday, 24th March, and to moderate in the election of additional elders.

1738, March 23—"I (Ralph Erskine) went with Mr Mair to Linton. Friday, March 24—I preached there; and then we proceeded to the electing of elders, who were chosen by the lifting up of hand, and then examined, and their edict served on Sabbath. March 26—I preached with Mr Mair. We had a great and grave auditory. I continued here to preach on Hosea xiii., 9. Many I heard were much refreshed. Monday, March 27—In returning to Edinburgh, I preached and baptised at Carlops; was also helped there."

PARISH CHURCH.

1738, August 27—Mr Andrew Macdougall, advocate, and a considerable heritor in this parish, was admitted an elder of this Session.

FUGITIVE.

1738, September 10—It was generally reported that William S. had fled the country that he might not submit to discipline, nevertheless, according to the form of process, he is to be cited from the pulpit to compear before the Session.

1738, October 8—As William S. did not compear, his case appointed to be submitted to the Presbytery that he may be declared fugitive from Church discipline.

THE SECEDERS.

1738, August 30—Wednesday—"In our return (from Dumfriesshire) we preached at Lintoun and baptised." (Ralph Erskine and Mr Fisher.)

THE PARISH CHURCH.

1738, October 18—Alexander Brunton, wright in Peebles, attended the Presbytery, in name of William Montgomery of Macbiehill, and represented that the Presbytery in their act for the reparation of Lintoun kirk had laid on £11 Scots per rood for tirling and slating the said kirk; and the work being now pretty far advanced, he desired a committee to see the measuring the same. And he further represented that when he began the work, the windows and steeple door, not contained in the former estimate, were utterly insufficient, which is offered to be attested before the said committee. The Presbytery appointed a committee to meet at the kirk of Lintoun on the 22nd November, to inspect the whole reparations; and all intimations to be made by Mr Findlater, minister of Lintoun.

1738, December 27—Report of the committee that met at Lintoun on 22nd

November:—Compeared of the heritors John Lawson of Cairnmuir; Mr William Montgomery of Macbiehill, for self and the Earl of March; and Mr Alexander Walker, minister of Kirkurd, as a heritor of Lintoun. The committee found, upon examination, that the glass windows and steeple door had been insufficient, and were satisfied and agreed that the price should be allowed to the contractor. The roof of the church contains in measure seven roods, twenty-eight yards, five feet. For repairing the slatework of the steeple, it being not tirlid but mended, £9 Scots. As to the windows, glass, and steeple door, we value them at £21 Scots. And all the rest of the reparations we find them sufficient. The cost of the roof works, at £11 Scots formerly laid on, amounts to £85 14s Scots. That the reparation of the steeple slatework, it not being tirlid but mended, is £9 Scots. And that the windows, glass, and steeple door is £21 Scots, which, with £4 Scots allowed the workmen for visiting, and £16 16s Scots of incidental charges, extends the whole to the sum of £136 10s Scots to be added to the former estimate. Approved by the Presbytery, who appoint the £136 10s to be proportionately paid among the heritors. An extract of this to be given to Mr William Montgomery, who is appointed to uplift the money and disburse it upon the said works. Reference from Lintoun to the effect that Agnes G., in Newlands, accused William S., in Lintoun, with being the father of her child. The woman had admitted this judicially before the Session of Lintoun, but the man had fled the country in order to escape the discipline of the Church. The Session of Lintoun therefore craved that he be declared fugitive from the Church's discipline. The Presbytery approved of the conduct and diligence of the Session of Lintoun, and agree that he be summoned from all the pulpits within the bounds to attend the Session of Lintoun. Next meeting to be at Peebles, the 21st February 1739. The Moderator closed with prayer.

1739, February 21—William S., from the parish of Linton, who has absconded, appointed to be summoned to attend the Session of Linton on the last Sabbath of May from all the pulpits within the bounds.

THE SECEDERS.

1739, March 11—Mr John Hunter, the first licentiate of the Associate Presbytery, preached at Linton. He did so on several occasions. The sermon preached on the above date, from "The bush burning," &c., was the first of three afterwards published. The people of Linton were very desirous to have him over the Associate congregation, but he was ordained at Gateshaw Brae, on 17th October 1739, as Associate minister of Morebattle and Stitchill, the first ordination in the Secession Church. Mr Hunter lived for three months thereafter.

SCHOOLMASTER.

1739, March 28—A committee appointed to meet at Lintoun, along with the heritors and Session there, on 17th April, for the purpose of examining the candidates



COLLECTION PLATE, LINTON KIRK, 1739—(Photo by Alex. Mathieson).

for the situation of schoolmaster and Session Clerk now vacant. The members of the Presbytery are much perturbed at the growth of Secession principles in their midst.

THE ELDERS OF THE SECESSION.

1739—*Thursday before the first Sabbath of May*—The Presbytery (Associate) appointed Messrs Moncrieff and Mair, on their way to Stitchill, to go to Linton and ordain those of the elders not already ordained. (There were seventeen in all, who continued in office until the breach between Burghers and Anti-Burghers, in 1747, when six of them probably went to form the first Session of Howgate congregation.)

SCHOOLMASTER.

1739, *August 1*—Mr Charles Smith, late schoolmaster at Newlands, was chosen by the heritors to be schoolmaster at Lintoun, to which the committee of the Presbytery agreed.

RALPH ERSKINE AND THE SECEDERS.

1739, *Monday, September 10*—"I went to Burntisland. September 11, being a very stormy day, Mr Thomson and I went over to Leith, and thence to Carlops and Linton. Wednesday the 12th, Mr Thomson preached at Linton and baptised."

THE SECESSION.

1739—First meeting-house of the Associate congregation built in Linton. It continued till the year 1784, when it was pulled down.

MR JAMES MAIR, FIRST MINISTER OF THE SECESSION.

1740, *Thursday, May 29*—Ordination of Mr James Mair, first minister of the Secession at Linton. Mr Ralph Erskine was Moderator *pro tem*. Along with him were present Mr Nairn, Mr Thomson, Mr Moncrieff, Mr Fisher. The Rev. James Thomson began the work of prayer and fasting; Mr Ralph Erskine succeeded; and the Rev. Mr Fisher preached the ordination sermon, from II. Corinthians iv. and 5—"For we preach not ourselves," &c. Mr Mair was then solemnly ordained as minister of the Associate congregation at Linton. Thus, two out of the first four ministers, and three out of the second four, who shared with the first four deposition by the General Assembly a fortnight previous, were the men who took part in the ordination of the first minister of the Secession in Linton. Mr Mair was born in December 1699, in Monwhitter, Banff; he was educated at the University of Aberdeen. He taught the parish school of Towie, and on April 7, 1731, he was licensed as a probationer by the Presbytery of Kirkwall, in the Church of Scotland. He went to the north of Ireland for some time, then returned to Scotland, becoming assistant to the minister of the parish of Ardrossan. In 1739, July 17, Mr Mair attached himself to the Associate Presbytery at Stirling. Mr Mair married, September 1740, Elizabeth Bowie, daughter of the Rev. Archibald Bowie, minister of Monzie, and had eight children, six of whom and his widow survived him.

1740, *June 18*—Thanksgiving appointed for the rain.

THE PARISH CHURCH.

1740, *June 18*—Mr Findlater represented that there are some reparations needful about the fabric of the church at Linton since the late stormy winds, and also that they wanted a sufficient bell to the steeple, and that the office houses belonging to the manse were in a bad and ruinous condition, and some reparation also needful about the manse, craved therefore a small committee to be appointed to visit Linton for that effect. The Presbytery agreed, and appointed several brethren to meet there on July 7, being a Monday. And that Mr Findlater make all intimations, and that the heritors have workmen in readiness.

PARISH CHURCH AND MANSE.

1740, *July 30*—Report of the committee that visited Lintoun on the 7th July 1740:—Of the heritors, there compeared only Mr James Geddes of Rachan for himself, and having a commission from Mr Andrew Macdouall, advocate, and Charles Hamiltoun of Spitalhaugh. The repairs included the west skew of the kirk, three new steps to a stair leading to the common loft of the church, hewn stones for the barn doors, and hewn stones for the window to be struck in the east end of the manse, twelve foot of freestone being wanted, also rebuilding the side walls of the barn; total, £43 8s. Wright work, closet off the low room of the manse, and a window for the same, couples for the barn, spars for the roof, floorings, glass for the window; total, £64 14s. Thatch roof of the barn, 4000 divots, casting and winning, at a merk Scots per 1000, £2 13s 4d. To thatching the same, £1 4s. To fail to the rigging and skews, casting and bringing home, 12s. Bringing home the divots, £3. Total, £7 9s 4d. There being none to put a value on the bell, the committee could do nothing thereanent. Mr Findlater to speak to the heritors to provide a sufficient bell there. Total for all the reparations, £115 11s 4d Scots.

1740, *October 10*—A man desired to have baptism administered to his child. He was under the scandal of having stolen meal from a neighbour, so his petition was refused till he should be absolved. The Moderator accordingly sharply rebuked him, and exhorted him to repentance, and ordered him to compear before the congregation next Lord's Day and be rebuked, and bring a line from the man he had injured, that he had no more to say to him.

1740, *October 25*—He compeared publicly and was severely rebuked, and ordered to make restitution to the man he had wronged.

1740, *November 19*—*At Peebles*—There was no exercise and addition this day, as Mr Findlater, of Lintoun, was absent; continued on him. Mr Findlater was chosen Moderator.

THE SECESSION CONGREGATION.

1741, *May 12*—On two occasions only is it known that Ralph and Ebenezer Erskine visited Linton together. One of these was at a meeting of the Associate

Presbytery on the above date. The other was at a communion, when an interesting incident took place. "At West Linton, which was one of the early headquarters of the Secession south of the Forth, there was a gathering of thousands to a sacrament, and the two brothers were present. The communion took place in the open air, on a beautiful green beside the river Lyne. After the services, the ministers, in order to reach the Secession Manse, had to cross the stream on stepping stones. A countryman from the far north had been so delighted and edified by Ralph's preaching, that, to have a few words with him, he marched through the Lyne, step for step, beside him, with the water nearly to his knees. Pulling out a large Highland snuff-horn, he put it in his hand with the words—'O, sir, tak' a pinch, it will do you meikle good.' Ralph readily complied, and, on his returning the horn, the worthy man, not knowing how to shew his feeling, refused it, saying—'O, sir, keep it, it will do me meikle good.' On telling the story, and shewing the gift at the manse dinner, his brother said, 'Ralph, Ralph, ye hae blawn best; ye've brought away the horn,' with a reference to the legend of the knight in the old tale of chivalry."

1741, June 11—A fast on account of sin.

1741, October 21—Thanksgiving for the harvest.

1741—Great revival throughout Scotland by George Whitfield.

1742, October 6—Stipend of Linton:—£61 2s 2½d.

1743, September 14—The sentence of greater excommunication intimated from all the pulpits in Scotland upon a probationer and a woman.

1744, April 4—Fast on account of war, sin, and storms.

THE CIVIL POWER.

1744, November 18—The which day the Session, taking into their consideration that Richard S. had been contumacious in refusing to answer Church discipline, referred him to the civil magistrate, and by these presents give him up to the bailies of this regality, that he may be americiat according to law.

1744, December 26—Reference from the Session of Lintoun:—Richard S., accused by Janet H., had proved contumacious. Appointed to be summoned to next meeting at Peebles, on February 20. The Moderator closed with prayer.

DISCIPLINE.

1745, February 20—Reference from the Session of Lintoun:—Elizabeth B., in the town of Blyth, in Lintoun parish, had confessed herself guilty with Andrew D., in the parish of Dolphintoun. The guilt was committed in West Mains of Kirkurd, she serving there at the time, and the Session referred it to the Presbytery; but as the sin was committed in Kirkurd, and the man lived in Dolphintoun, and the scandal was more flagrant in both these parishes than in Lintoun, the Session were of opinion

that this scandal could not by any rule of the Church come under their cognisance, and therefore exhorted the woman to attend the judicatories of the Church when called. The Presbytery appointed Mr Findlater, of Lintoun, to cause summon her to compear before the Presbytery, at Peebles, on Wednesday, March 27. The Moderator closed with prayer.

LESSER EXCOMMUNICATION.

1745, August 14—Richard S. did not compear when summoned for the third time. The Presbytery declares him contumacious, and pronounces on him the sentence of lesser excommunication, to be intimated from all the pulpits. And the woman to be admitted to satisfaction before the congregation of Lintoun. Mr Paton duly rebuked John S. before the congregation of Newlands for profaning the marriage ordinance.

1745, November 2—Highlanders, "out in the 'forty-five,'" pass through the county.

1746, April 16—Fast on account of the Rebellion.

BREACH IN THE SECESSION CONGREGATIONS—BURGHES AND ANTI-BURGHES.

1747—In this year occurred a breach in the Associate congregations, when two divisions resulted, viz., the Burghes and the Anti-Burghes. Mr Mair and the majority of the Associate congregation adhered to the Burgher Synod, but a number who favoured Anti-Burgher views withdrew, and, along with some from other congregations, formed the Anti-Burgher congregation at Howgate, which was called for a long time thereafter the congregation of Linton. To the west a similar secession took place, when the Anti-Burgher congregation of Ellsridgehill was formed.

1748, May 25—Reference from the Kirk-Session of Lintoun:—Agnes M., in Wakefield, confessed her guilt, when alone in her house, with a man, name unknown. Her character while formerly in Peebles was good; so the Presbytery remitted her to the Kirk-Session of Lintoun to deal with her.

1750, March 21—At Peebles—There was no exercise and addition, as Mr Thomas Findlater of Lintoun was absent. Continue the appointment on him.

1750, October 3—Collection appointed for the Reformed Church at Breslau and its school.

1751, August 21—Reference from the Kirk-Session of Lintoun:—Janet S., servitrix in Nether Whitfield, confessed guilt with a man unknown; she persisted in stating her complete ignorance of the man, his name, condition, married or not, &c. Accordingly, was referred to the Presbytery. She was called in before the Presbytery and persisted in her ignorance of the man. Two brethren went out

and discoursed her, but without effect. She was referred back to the Kirk-Session of Lintoun to be dealt with.

1752, June 17—Janet S. compeared, and was appointed to be censured by the Kirk-Session of Lintoun, when they judge that it shall be for edification.

1752, October 4—Collection appointed for the Protestant Churches in Pennsylvania.

1753, June 20—Mr Findlater, of Lintoun, reported that the Kirk-Session of Lintoun had been long dealing with Janet S. to confess the name of the man guilty with her, but without success. The Presbytery appoints the Kirk-Session of Lintoun to absolve her now when they think proper.

1753, July 8—Three men ordained elders and deacons in this congregation.

1753, September 26—Mr Findlater, of Lintoun, reported that Barbara L., in presence of James M., had given her oath that he and he alone had been guilty with her; and that he had objected nothing against it. And that he had intimated the same to the congregation, and had absolved her from the scandal. James M. appointed to be cited for December 5. Collection for Eyemouth Harbour.

THE ASSOCIATE BURGHERS OF LINTON.

1754, March 15—A petition was read from the west part of the Associate congregation of Linton, praying for a disjunction from the rest of the congregation. After much deliberation, their prayer was granted, and, on the 14th of June 1756, they were disjoined and erected into a congregation at Biggar.

DISCIPLINE.

1754, August 7—Reference from the Kirk-Session of Lintoun:—Archibald Ramsey, in Carpet, and Bethia Wilson, in Bridgehouse, were represented as having been irregularly married; and were summoned to attend the Kirk-Session of Lintoun. They did not compear. But the minister intimated to the Kirk-Session that Margaret Drever, from the West Kirk, had come to him, and declared that she was married to Ramsey on the 10th June last; and that she had produced sufficient testimonials from the place of her nativity, also from the West Kirk parish, also of her marriage. Both were summoned again to attend on the morrow. Ramsey did not compear; but Bethia Wilson attended. She stated that she was married to Ramsey on the 27th June last, and produced a testimonial thereof, signed by Patrick Douglas and by Ramsey, both of whom also had signed the testimonial of Margaret Drever. The Moderator, after inspection, declared that although the body of the certificate he had seen was written in a different hand, yet the subscriptions of Ramsey and Douglas in Bethia Wilson's certificate were in the same hand. The Kirk-Session considering the affair, and that Ramsey was not now in the country, and that it was doubtful if he would return, the Moderator intimated to Bethia Wilson that Archibald Ramsey was as certainly married to Margaret Drever as he was to her, and the marriage certificate equally valid, and in name of the Kirk-Session discharged her of any farther cohabitation with the said Ramsey under penalty of being censured, and

she was dismissed. Later, Ramsey having returned to the Carpet, was summoned to attend the Kirk-Session of Lintoun, which he did. He admitted that he was married to Bethia Wilson, according to the marriage lines. But he refused to admit his marriage with Margaret Drever on the 10th June. But being informed that the minister had seen the marriage lines, with his subscription, he could not deny it, but said he knew nothing of what might have been above his name, for he was drunk. As it seemed to the Kirk-Session that he was guilty of bigamy and adultery, the Kirk-Session referred the whole matter to the Presbytery, and summoned all parties to attend the Presbytery. A letter subscribed by Samuel Bell, containing a confirmation of Ramsey's marriage with Margaret Drever, was likewise sent to the Presbytery by the Kirk-Session. The Presbytery hereupon called for Archibald Ramsey, but he did not attend. He was appointed to be summoned to attend the Presbytery at Peebles on 2nd October next. The Moderator closed with prayer.

1756, February 6—Fast on account of earthquake at Lisbon.

1756, July 22—Fast on account of war with France.

1757, March 23—Reference from the Kirk-Session of Lintoun:—Margaret L. had been reported as guilty; she was summoned, but did not compare before the Kirk-Session of Lintoun. She failed, and was appointed to be summoned for the second time. She compared this time, and admitted guilt, and accused Robert R. She was rebuked, and summoned to appear again. R. was appointed to be summoned also. From time to time both of them attended the Kirk-Session of Lintoun. But each remained firm—she in accusing and he in denying. And both were summoned to attend the Presbytery. The Presbytery delayed the case until next meeting.

1757, April 27—Case of Margaret L. and Robert R. was heard again this day. Both parties still persisted in their several statements. Several circumstances were quoted by the woman in proof, but they were denied by the man. Both were appointed to compare again.

1757, July 27—Consideration of the case of Robert R. and Margaret L. He persisted in asserting his innocence, and gave in a list of witnesses for proving that she had been a woman of bad character ever since the age of thirteen. The Presbytery remitted to the Kirk-Session of Lintoun to examine these witnesses and report.

1757, October 19—Reference from the Kirk-Session of Lintoun:—Katharine H. acknowledged guilt, and accused John L., her master's son. The usual course of accusation and denial followed, until both were cited to attend the Presbytery. This they now did, and each persisted. And it was stated that the woman had previously accused Stephen R., in Boreland, for which she suffered a public rebuke in the Kirk of Eddlestoun. A petition from the man bearing the above facts was presented, in which he craved to be assoilzied. Two brethren went forth to deal with him, but with no success. Both were cited to attend the Presbytery at Peebles on the 7th December.

1758, February 1—Case of John L. and Katharine H. Both persisted in their

assertions of denial and accusation. The man was told that if he were innocent he might purge himself by taking the oath of purgation or in some other way, and both were dismissed.

1758, August 16—Katharine H. craved to be allowed to satisfy and have her infant baptised. She and John L. (accused by her) appointed to attend the Presbytery on Wednesday, October 4. The Moderator closed with prayer.

1758, December 13—*At Peebles*—There was no exercise and addition, for which Mr Findlater was excused. He was chosen Moderator this day.

1758, December 13—Thanksgiving for the harvest.

1759, February 7—John L. compeared, and read a paper by way of defence against the accusation of Katharine H., and the woman also compeared and insisted on her accusation of the man. The Presbytery did not find anything offered by the man sufficient to free him from this accusation without purging himself by oath. He told the Presbytery that at or before their next meeting he would put an end to that affair.

1759, April 25—John L., in Lintoun, has confessed his guilt with Katharine H., and promised to submit to the discipline of the Church.

1759, June 27—Reference from the Kirk-Session of Linton:—Robert T., a Seceder in this parish, had owned himself as guilty with his wife's sister, Janet S., and also that he was the father of her child, which she had given to an unknown father seven years ago, and for which she had satisfied the discipline of the Church by direction of the Presbytery, and that she had ever since lived in his house and was still residing there, to the great offence of the congregation. The Kirk-Session ordered her to be cited before them this day eight days. The woman had duly attended the Kirk-Session, and had admitted all the foregoing. The Moderator seriously rebuked her for the sin and scandal of incest, and for all her prevarication before Session and Presbytery. She was ordered to remove at once from his habitation, but as this was a scandal of a very serious nature, cognisable only by the Presbytery, the Kirk-Session hereby referred the whole matter to the Presbytery.

1759, August 29—Margaret L. petitioned the Presbytery to be allowed to satisfy the discipline of the Church for her sin with Robert R., in Lintoun, but as R. offered some things to invalidate her testimony, the Presbytery empowered the Kirk-Session of Lintoun to examine this affair and report. The Moderator closed with prayer. Next meeting to be at Peebles on 26th September.

1759, September 26—Robert T. and Janet S. failed to compear. Appointed to be summoned for the second time, at the meeting on 31st October at Peebles.

1759, December 12—Reference from the Kirk-Session of Lintoun anent Charles S., schoolmaster and precentor. Katharine H. was reported again guilty to the Kirk-Session. She accused Charles S., the schoolmaster, as the guilty one. She was rebuked and dismissed for the time. The Kirk-Session were of opinion that Charles S. should not officiate as precentor under so heavy a charge, and that this be intimated to him, and he be summoned to attend the Kirk-Session. He duly compeared and admitted his guilt. He was laid aside from the office of Session Clerk, and appointed to give up all registers and books in his possession, and that

this be publicly intimated to the congregation. He was also rebuked by the Moderator and the whole affair referred to the Presbytery. Next meeting to be at Peebles, on the 30th January 1760. The Moderator closed with prayer.

DEBURSEMENTS.

Instances of debursements in West Linton congregation from 1716:—Taking away a cripple; to various suppliants; to mending the hearse and the bell; taking away a blind man; for assistance to a school in the north of the Highlands; to the bursar his fee; to the Orphan Hospital. (*N.B.*—Collections were made at the baptisms of children in various parts of the parish, also at sermon.) Collection for the Royal Infirmary; nine ells of black cloth to cover the hearse and the horse; to two men whose houses were burnt by accidental fire in Peebles; for making a “poke-manty” for keeping the mortcloth; for making the sackcloth gown; for precenting at the tent during the sacrament; for setting the tent and the tables; for the relief of a Christian slave; for coals and meal frequently; distressed seaman; to a German minister; for taking away two foundling children; the fees of poor scholars; for those who suffered by fire in Eastbarns, in the parish of Dunbar; for Mr Helm, a preacher; to the harbour of Banff.

DISCIPLINE.

1760, *February 27*—Robert T. and Janet S., cited for the third time, failed to compear. The Presbytery find them contumacious and fugitive from Church discipline, and appoint the same to be declared from all the pulpits in the bounds. Mr Findlater reported that, from several aggravating circumstances, he had delayed admitting Charles S. to satisfaction till he had an opportunity of laying them before the Presbytery, which he was prevented from doing at last meeting by the storm. The man was now present, but the woman could not attend. There was also handed in a demission from the offices of schoolmaster and precentor and Session Clerk. Charles S. was called in and rebuked, and appointed to be admitted to satisfaction before the congregation at Lintoun. He was also debarred to hold the office of schoolmaster anywhere within the bounds, and the Kirk-Session were appointed to seek out another schoolmaster.

1760, *April 2*—Janet S., from Lintoun, compeared, and acknowledged her contumacy. But this being an intricate case, the Presbytery delayed doing anything, only cautioned her to keep no correspondence with Robert T.

1760, *July 2*—Katharine H., from Linton, who was guilty with Charles S., the schoolmaster there, was severely rebuked and remitted to the Kirk-Session of Lintoun to make satisfaction.

SCHOOLMASTER.

1760, *October 16*—This day Mr Lancelot Whale was unanimously chosen schoolmaster and Session Clerk for the parish of Lintoun.

1761, April 1—Mr Findlater, of Linton, acquainted the Presbytery that he had brought Mr Lancelot Whale, who had been duly elected schoolmaster at Linton, in order to be examined by the Presbytery. He was found duly qualified.

ANDREW WHALE, farmer, Yetholm.

ANDREW, born 1694.
Schoolmaster, Stithill, 1722.
Schoolmaster, Earlstoun, 1730.

LANCELOT, schoolmaster, Linton, 1760.

Continued six years.

Became Rector of Kelso Grammar School, and tutor to Walter Scott.

"A classical scholar, a humorist, and a worthy man."—*Scott*.

ROBERT (WALES), surgeon in the Army.

Died at Lyne, 1793, aged 28.

1761, October 12—The Relief Secession formed at Colinsburgh.

1762, April 28—Margaret G., from Lintoun, was rebuked, and allowed to be absolved by the Session there.

(Five years' interval.)

SCHOOLMASTER.

1767, July 20—William Porteous, schoolmaster at Lintoun, underwent an examination in the languages and other branches of literature necessary to be taught in that parish, and was approven. He also signed the formula by Act of Parliament, 1707.

LEGACY.

1773, June 26—Intimation made of a legacy to the poor of the parish by Lord Bankton, an elder in this parish, of £100 sterling. There was also £25 previously invested at 5 per cent.

1773, July 21—At Peebles—Robert Gray, from the parish of Linton, recommended by Mr Thomas Findlater to be taken on trials. Well recommended by Professor Dr Robert Traill, of Glasgow, and by other testimonials. Delayed till next meeting.

THE MINISTER'S SON.

1773, July 21—Mr Charles Findlater, his son, also proposed by Mr Thomas Findlater to be taken on trials. He was appointed to bring a certificate from the Professor of Divinity. Delayed meanwhile.

1773, September 1—Mr Charles Findlater produced testimonials from Professor Dr Robert Hamilton, in Edinburgh, and Professor Traill, in Glasgow, in his favour. A committee was appointed to examine both Mr Gray and Mr Findlater,

which was done at great length. The committee recommended that they both be taken on trials as probationers. This was agreed to, and letters appointed to be sent to all Presbyteries within the Synod.

1774, January 8—Decease of Mr Mair, minister of the Associate Burgher Church, Linton. He was in the seventy-fifth year of his age, and thirty-fourth of his ministry. His body was buried at Linton, and the place marked by a stone. His congregation remained vacant for two and a half years.

1775—Another secession from the Associate congregation at Linton took place in this year, when the East Calder congregation was formed.

THE MINISTER'S SON.

1775, June 21—Mr Charles Findlater, having previously undergone his private trials, signified his intention of beginning his public trials. The Presbytery appoint him for a homily, Galatians v. and 14—"For all the law," &c.; and for an exegesis, *An Christus vere resurrexerit*.

1775, August 2—Mr Charles Findlater delivered the homily and exegesis appointed to him, and was approved. Appoint him exercise and addition on I. Peter ii. and 21—"Because Christ," &c., for Wednesday, September 13.

1775, September 13—At Peebles—Mr Charles Findlater delivered his exercise and addition on I. Peter ii. and 21, and was approved. Appoint him a lecture from Matthew v., from the beginning, and, for a popular sermon, Romans v. and 8—"But God," &c. Also the first Psalm from the Hebrew, also the Greek Testament; and questionary trials, and to defend his thesis, which Mr Welsh, of Manor, is to impugn; all for 25th October.

1775, December 6—At Peebles—Mr William Welsh, of Manor, chosen Moderator. Mr Charles Findlater underwent all his trials, and in all was approved; and he was licensed to preach the gospel within the bounds of this Presbytery. Afterwards he subscribed the Confession of Faith and formula.

MR JAMES M'GILCHRIST, SECOND MINISTER OF THE SECESSION.

1776, June 20—Ordination of Mr James M'Gilchrist, second minister of the Associate Burgher congregation, Linton, in succession to Mr Mair. He was a native of Stirlingshire, and was brought up under the ministry of Messrs Ebenezer and James Erskine. His father had had all the members of his large family baptised by Mr Ebenezer Erskine in the Back Raw meeting-house. His call from Linton congregation was signed by 212 of the congregation. At his ordination, the Rev. George Lawson, of Selkirk, was Moderator. The ordination sermon by Mr Lawson was from I. Cor. i., 18—"The preaching of the cross," &c. Shortly after his ordination, Mr M'Gilchrist married Elizabeth Ballantyne, daughter of a farmer in Kirkurd, belonging to the congregation. They had six children, the youngest of whom was the Rev. John M'Gilchrist, minister of Rose Street congregation, Edinburgh. A short memoir of him was published in the *Christian Repository*

for 1816. For several years previous to his death Mr M'Gilchrist was laid aside from active ministerial duty, owing to infirmity. He demitted his charge in 1809, and removed to Edinburgh, where he died on July 1, 1815, in the 73rd year of his age, and 39th of his ministry. His body was buried in St Cuthbert's churchyard.

LEGACY.

1776, September 26—Intimation made of a legacy of £25 sterling to the poor of the parish by Charles Hamilton of Spitalhaugh, who was an elder in this parish.

The name Spitalhaugh is derived from an ancient hospital, of which all record is lost, formerly on the spot. In the sixteenth century, the lands of Spitalhaugh were in possession of the Douglasses, two of whom were accused of being concerned in the murder of Rizzio. Later, Spitalhaugh passed into the hands of the Hays, Earls of Tweeddale. John, second Earl of Tweeddale, disposed Spitalhaugh in 1678 to Richard Murray, who built the house. He was the second son of Sir Alexander Murray of Blackbarony, second baronet. Later, this branch of the Spitalhaugh family succeeded to the Blackbarony title and inheritance. William, "Slee Spitalhaugh" of Dr Pennecuik's poem, became fifth baronet of Blackbarony. In 1728 he disposed Kamehouse to Kennedy of Romanno. In 1738 he disposed of the remainder to Charles Hamilton, son of John Hamilton of Gilkerscleugh, who had been a surgeon in the West Indies. Spitalhaugh descended to Helen Hamilton Ranken, grand-niece of the above Charles Hamilton. This lady, by her marriage with William Fergusson in 1833, brought the property into the family of that name, now in possession.

A CALL TO MR CHARLES FINDLATER.

1776, October 9—Letter read from the Earl of March and Ruglen, dated from Piccadilly, September 2, to the effect that he agreed to Mr Charles Findlater being appointed assistant and successor to his father, Mr Thomas Findlater, at Linton, on account of his great age and infirmities; and to have the presentation at his father's death. A paper expressive of their approbation was given in by the heritors and parishioners of Linton. An agreement was also produced, read, and approved by the Presbytery, whereby Mr Thomas Findlater bound himself to pay his son, Charles Findlater, £30 per annum as his ordained assistant; also bed, board, and washing. And the same to his wife and family if he married. Also, a riding horse. The Presbytery appoint a call to be moderated in on Thursday the 31st, to Mr Charles Findlater to Linton, Mr Thomas to make intimation on the 20th; and Mr Moffat, at Newlands, to preach and preside at the moderation. Next meeting at Peebles on November 6. The Moderator concluded with prayer.

1776, October 11—Regulations by the Assembly anent the election of ruling elders:—1. Every elder must be twenty-one. 2. An elder to the Presbytery or Synod must be chosen within two months of the meeting of the Synod immediately preceding his election. 3. An elder, before his admission to Synod or Presbytery, must produce an extract of his election from the Session Clerk.

MR CHARLES FINDLATER'S TRIALS.

1776, November 6—*At Peebles*—Meeting for prayer and privy censures; nothing censurable. The Moderator concluded with prayer. All formalities had been executed, and the call from Linton to Mr Charles Findlater was sustained. Appoint him exercise and addition on Hebrews ii. and 10—"For it became," &c., and an exegesis, *An religio Christiana sit divina*, for 18th December.

1776, December 18—Mr Charles Findlater delivered his exercise and addition, also his exegesis. Appoint him a lecture from the last six verses of the third chapter of James, and for a popular sermon, Matthew xi. and 19—"Wisdom is," &c. Also the 15th Psalm from the Hebrew, and the Greek Testament, and to defend his thesis which Mr Dalgleish is to impugn, and the questionnaire trials. The Moderator concluded with prayer.

1777, January 15—*At Peebles*—Mr Charles Findlater finished all his trials, and was approved. But on account of the shortness of the day and uncertainty of the weather, delayed appointments connected with his ordination till next meeting. Next meeting on 12th February. The Moderator concluded with prayer.

1777, February 12—Ordination of Mr Charles Findlater, as assistant and successor to his father, Mr Thomas, fixed for 6th March, and Mr Patrick Robertson to preach at the ordination, and Mr Thomas Findlater to serve his son's edict on the 23rd.

1777—Population, 1003.

ORDINATION OF THE REV. CHARLES FINDLATER.

1777, March 6—*At Linton*—Correspondents:—Thomas M'Courtney, minister of Penicuik; John Bradefuit, minister of Dunsyre; James Ferguson, minister of Dolphinton. The edict had been served. Objectors were called for at the most patent door of the church, and none compeared. Mr Patrick Robertson, of Eddlestone, preached from Titus ii., 7 and 8—"In all things," &c. Mr Charles Findlater gave satisfying answers to the questions appointed in Act 10, Assembly 1711. The Presbytery did, by solemn prayer and imposition of hands, ordain and set apart to the holy ministry at Linton, Mr Charles Findlater, as assistant and successor to his father, and thereupon gave him the right hand of fellowship; so also did the heritors and parishioners; and, thereafter, he was received as a member of the Presbytery.

DEATH OF THE REV. THOMAS FINDLATER.

1778, June 17—Mr Thomas Findlater, of Linton, died on the 8th June, and is succeeded by his son, Charles Findlater. The Moderator concluded with prayer. Mr Findlater was last present on 6th March 1777. Ordained 1731. Minister for forty-seven years.

1777-1790. **The Ministry of Charles Findlater, A.M.**

Thirteen Years. Thirteenth Minister. Church of Scotland Presbyterian.

CHARLES FINDLATER was the son of Mr Thomas Findlater, his predecessor, and was born 10th January 1754; studied at the University of Glasgow, and graduated as A.M. 14th November 1770. He was licensed by the Presbytery, 6th December 1775; called 31st October 1776. He was ordained assistant and successor to his father the 6th March thereafter. He got a new church built in 1782. He was translated to Newlands on the 4th of May 1790. This was affirmed by the General Assembly, on the 26th of the same month, by a majority of sixty-seven to forty-one.

THE GLEBE.

1778, July 29—Mr Charles Findlater, of Linton, gave in a petition stating that, by the law of the land, every minister of the Church of Scotland was entitled to a glebe of four acres arable and a half acre more for garden and steading to his house, also as much grass as would be sufficient for a horse and two cows; yet he has reason to believe that his glebe is considerably less than is allowed by law, and instead of separate pasture grass, he is at present possessed only of a servitude of pasturage for a horse and two cows on the lands called the West Third of Linton, belonging to Mr Lockhart of Cleghorn, which is in many respects inconvenient. On Mr Findlater's request a meeting was appointed at Linton on Thursday, 10th September, and all due intimations to be made, and judicious countrymen to be in readiness. The Moderator concluded with prayer.

1778, September 10—At Linton—Present besides ministers:—William Lawson of Cairnmuir, William Hay of Newhall, William Dixon of Baronsgill, and Mr James Watson, also Mr Stewart, on behalf of Sir William Montgomery, Baronet of Macbiehill. The Presbytery appointed their clerk, Mr Oman, to measure the glebe and steading and garden belonging to the minister of Linton to see if it amounted to four and a half acres, and if it did not, to measure off from the lands of Sir William Montgomery, called Churchlands, as much ground contiguous to the west march of the present arable glebe as, together with the grass-yard belonging to Sir William and lying adjacent to the minister's barn-yard, should be found to make up the deficiency; and in all this Mr Stewart acquiesced. He was appointed also to take an accurate survey of that part of Mr Lockhart's lands of pasture which lie most contiguous to the present arable glebe, and to the northward of the same, and to report what quantity of said lands they judged necessary for the maintenance of a horse and two cows. The measurers having inspected the ground immediately above the present glebe, are of opinion that nine acres of the above land are no more than sufficient for

the maintenance of a horse and two cows. Mr Oman was appointed to lay off nine acres of said land and to mark the boundaries with pit stones, and it being too late to proceed farther, appoint another meeting at Linton on Thursday the 17th, and Mr Oman to be ready with all his measurements, &c. The Moderator concluded with prayer.

1778, September 13—The Session chose unanimously Mr Charles Findlater, minister of this parish, to be their minister in room of his father, deceased.

THE GLEBE.

1778, September 17—*At Linton*—Along with the ministers compeared Andrew Hamilton of Spitalhaugh; James Watson, portioner, of Linton; Joseph Cauvin, writer in Edinburgh, on behalf of Allan Lockhart of Cleghorn; Mr M'Courtney, minister of Penicuik, as procurator for Sir James Clark of Penicuik, Baronet. Also a letter from the Earl of Hyndford declaring his concurrence in last meeting. Mr Oman had measured all the ground belonging to the minister of Linton required to make up four acres and a half, and found that it wanted three roods and nineteen falls to make up four acres and a half. He had therefore marked off that quantity from Sir William's Churchlands on the southwest side of the present glebe, and caused them to be marked out by two pits, one at the foot and another at the head of the said ground, and this ground, along with the fifteen falls of grass-yard contiguous to the barn-yard, will make up the deficiency. The nine acres set off on Mr Lockhart's pasture lands were thus described:—On the east side by the Redheugh, and going up said heugh as far as Godskirk march, then going along Godskirk march dyke to the road at the foot of Kettle's Hill, and from thence turning westward along said road, which is the boundary, till you come to a pit-stone placed on the side of the said road, a little farther west than the east end of the Moss. From thence, proceeding southward across said Moss, and running in a straight line uphill to another pit-stone in an old fail dyke on the top of the brae immediately above the land designed by the Presbytery from the Churchlands as an addition to the arable glebe, the last mentioned march line being a continuation of the same straight line by which the addition to the arable glebe is bounded on the west side; and from said pit-stone eastward along the head of the arable glebe to the Redheugh where the description began. The Presbytery agree to all the above, having perambulated the marches thereof; and do appropriate the lands formerly belonging to Sir William Montgomery and presently possessed by William Stevenson, indweller in Linton; and do appropriate the grass-yard belonging formerly to Sir William Montgomery, and lying adjacent to the minister's barn-yard; and do appropriate the nine acres of pasture land formerly belonging to Mr Lockhart of Cleghorn, and presently possessed by Mr George Dalziel, innkeeper at Linton. And all the meaths and marches are ordained in all time to be the meaths and marches of the glebe of Linton; and do appoint Mr Charles Findlater, immediately after the cropt has been separated from the ground, to enter into possession thereof. Mr Cauvin protested on



LINTON MANSE—(Photo by Alex. Mathieson).

behalf of Mr Lockhart regarding the nine acres pasture set off for the one horse and two cows, because:—(1.) The Presbytery has no power whatever to appropriate lands to the minister in lieu of the alleged servitude. (2.) As there are kirk lands in the parish these ought to be appropriated first. (3.) Mr Lockhart's lands are not liable in any servitude to the minister. The sole servitude is twelve souns, which Sir William is in possession of. (4.) The ground is not the proper ground to be allotted to the minister, and is very inconvenient for Mr Lockhart's tenants. It is ground that he has just newly dunged, and on which his cow and sheepfolds stand; besides a very convenient road is shut up. (5.) Mr Lockhart to have an opportunity of naming a person, as too much ground has been allotted to the minister. Missive letters had been sent to Stevenson and Dalziel. The Moderator concluded with prayer.

PROPOSED NEW MANSE.

1779, June 16—*At Peebles*—Mr Thomas Muschet, of Tweedsmuir, chosen Moderator. As the heritors of Linton were proposing to change the site of the manse there, and build a new manse and office-houses on the glebe, on the south side of the Water of Linton, the Presbytery agree to meet at Linton to-morrow to inspect the site. Next ordinary meeting at Peebles on 11th August. The Moderator concluded with prayer.

1779, June 17—*At Linton*—As the distance of the manse of Linton from the glebe is very inconvenient, the Presbytery unanimously give their hearty approbation and concurrence to the exchange of the position of the manse to the glebe, on the south side of the Water of Linton. The Moderator concluded with prayer.

The manse stood behind the present Parish Church, in the centre of what is now the new burying-ground. The sheltered recess in the wall where the minister's beehives stood may yet be seen.

1780, June 14—At the request of Mr Findlater and the heritors of Linton, the Presbytery are to meet there on 10th July and inspect the newly finished manse and offices, with a view to their being declared sufficient. Next ordinary meeting to be at Peebles on 5th July. The Moderator closed with prayer.

1780, July 10—*At Linton*—The Presbytery met with the view of judging whether the manse and offices were sufficient, but as they were found not to be finished, the inspection was delayed until Friday, the 1st September.

1780, September 1—*At Linton*—After inspection and examination of plans, the manse and offices of Linton were declared sufficient. The Moderator closed with prayer.

NEW CHURCH PROPOSED.

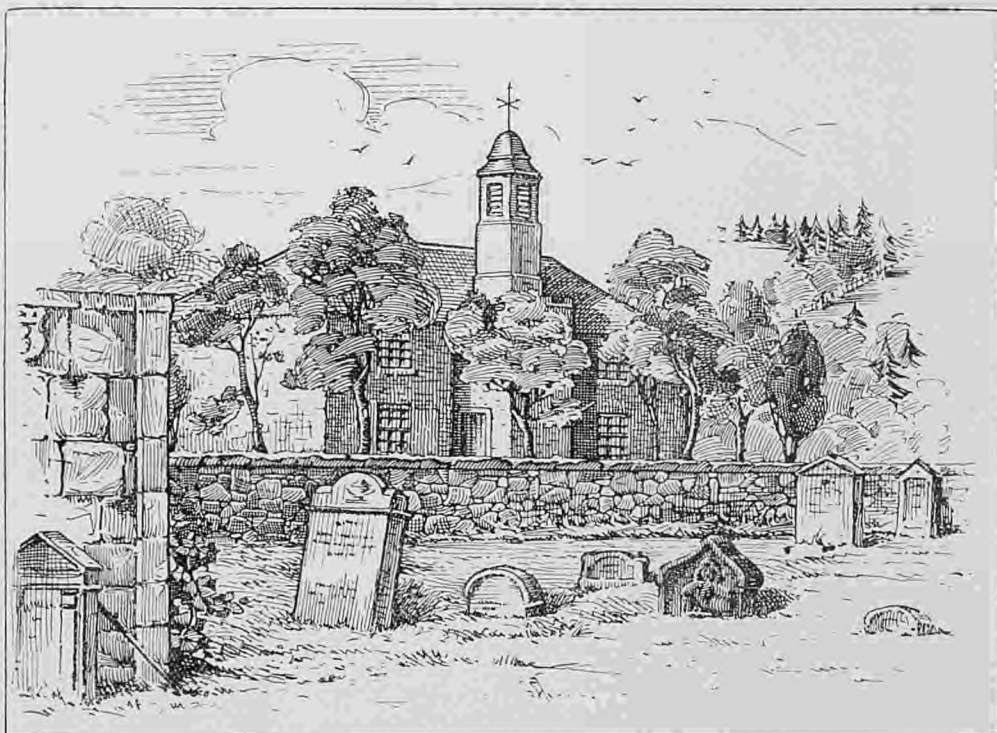
1780, December 6—Mr Findlater, of Linton, stated that the heritors of that parish intended building a new church there, but as the place where the present church stands is too narrow, and there is no other part of the churchyard convenient for the purpose, they propose to build it on a part of the glebe belonging to the minister and contiguous to the churchyard, and to give the minister and his

successors an equivalent for the ground in all time coming. The Presbytery appoint a meeting at Linton, on Friday, 5th January 1781, but in regard the equivalent for the ground on which the new church is to be built cannot be given in ground but an annuity in money, therefore the Presbytery appoint a memorial to be made out by Mr Baird and Mr Findlater, and laid before the Procurator for the Church for his opinion.

SCHOOL.

1780, *December 10*—The schoolhouse and school are the property of the Session. A man has built his house close to the school, using the east gable of the school as the west gable of his house. This was done some years ago, and was overlooked. He is now given a tack of said gable for twenty-five years. (Pages missing here.)

1781, *January 5*—*At Linton*—Plan of proposed new church examined and approved of. They then proceeded to consider the situation of the old church, and found, as Mr Findlater had represented, that the old church is of a very inconvenient form; and the plan of the new one in every way more eligible. But if built within the churchyard would be attended with many disagreeable consequences, such as tearing up late buried corpses, or of depriving people of their burying-ground. So that there appears to be no other position for a new church other than a portion of the glebe formerly used by the minister before the alteration of the situation of the manse, partly as a grass-yard and partly as a barn-yard. It is also impracticable for the heritors to give the minister, as an equivalent, a piece of ground contiguous to the present glebe; that part of his glebe, which lies contiguous to the churchyard, consisting of the said grass- or barn- yard, and a piece of ground, formerly used as a kitchen garden, being hemmed in on all sides by a green common to all the inhabitants and feuars of Linton, and upon which the Duke of Queensberry has a privilege of holding a sheep market; the churchyard and a public road, and the rest of his glebe on the west side of Linton Water, being bounded by said water, an entailed estate, lands belonging to a minor, and some lands belonging to Sir James Montgomery; in all, it would be impracticable, or, from the situation, highly inexpedient, for the minister to receive or accept an equivalent in ground. Read also the reply from the Procurator to the memorial sent to him by the minister, Mr Findlater, for his opinion:—That, as glebes were allocated, not only for the emolument but for the convenience of ministers serving the cure, in strict law they could not be feued, yet feus had sometimes been granted in particular cases when they were evidently for the greater good of the benefice. The Presbytery, finding that they were left to guide themselves by their own discretion in a matter entirely new, were unanimously of opinion that the urgency of the case above stated, the pious and useful purpose in view, and the smallness of the quantity of the ground proposed to be feued, would fully justify them in granting a feu of the same to the heritors upon equitable terms. The heritors undertook to pay the minister and his successors money annually as an annual rent of the ground



1780. LINTON KIRK. Previous to restoration in 1871.

proposed to be feued in the highest terms of land feued for building in Linton; and, as security, they would grant an extract from their minutes, both to the minister and another to the Presbytery. The minister would also be entitled to cut the grass upon the site of the old church, which would become part of the burying-ground. The size of the ground to be taken measured seventy-six feet by sixty, and, in the opinion of those appointed to examine it, at the highest rate was worth 12s yearly. Agreed to by all parties; and the money to be added to the stipend. End.

1781—Introduction of the Paraphrases.

1781, *January 31*—*At Peebles*—Reference from the Session of Linton—Janet G., in Slipperfield, confessed guilt, and accused Robert H., in same place. Both had been cited. She compeared and confessed, and was rebuked. He failed to compear, and was appointed to be cited. She also to compear at next meeting.

1781, *March 28*—*At Peebles*—Robert H. and Janet G. both compeared, and each persisted in accusation and denial respectively, although all efforts were made to a confession by the man. Matter delayed, and he summoned to compear.

1782—Church built. No reference to the church either in Presbytery records or Kirk-Session minutes.

THE SECESSION CONGREGATION.

1783—A congregation formed at Penicuik out of members in that district who had for many years attended the Associate Burgher congregation at Linton.

1784—Second Church of the Associate Burghers of Linton erected. It was ceiled in 1795, and remodelled 1846, and again in 1869.

1789, *April 29*—Reference from the Kirk-Session of Linton—Margaret M. accused James D. Both were cited, and both compeared. He denied. Dr Dalglish went out and brought him to a sense of his guilt. He now confessed, and was rebuked. Both were remitted to the Kirk-Session of Linton to satisfy.

1789, *August 11*—The Rev. Dr Moffat (Newlands) died on this day in the pulpit of Linton, at the thanksgiving for the communion.

MR CHARLES FINDLATER PRESENTED TO NEWLANDS.

(He had been minister of Linton since 1777—in all, thirteen years.)

1790, *June 9*—*At Peebles*—Mr Findlater, of Linton, produced an extract of the sentence of the Assembly, 26th May, and craved that the Presbytery would proceed in obedience to that sentence, and appoint a day for his admission to Newlands. The Presbytery appoint a meeting at Newlands, on Thursday the 24th, for that purpose, and Mr Walker, of Traquair, to preach and preside. And Mr Anderson, of Kirkurd, to preach at Newlands on the 13th, and serve the edict. Next meeting to be on 4th August. There will be a sermon at Newlands on Sabbath next. Moderator closed with prayer.

1790, *June 24*—Mr Ker, of Stobo, to preach at Linton on the 27th, and declare the church vacant; and Mr Marshall on the 18th. Moderator closed with prayer.

MR ALEXANDER FORRESTER PRESENTED TO LINTON.

1790, July 7—*At Peebles*—This was a *pro re nata* meeting, called to receive a presentation from the Duke of Queensberry to Alexander Forrester to be minister at Linton. Also a letter of acceptance from him. Mr Forrester was present, and produced his license and testimonials, which were sustained. He also preached before the Presbytery, and was approved, from Galatians vi., verse 14—"God forbid," &c. Appoint Mr Forrester to preach at Linton on the 11th and 25th. Moderator closed with prayer.

1790, August 4—*At Peebles*—Petition given in by the elders of Linton in favour of the settlement of Mr Alexander Forrester to be their minister. The Presbytery appoint Thursday, the 19th, for the moderation of a call to Mr Forrester, and Mr Findlater, of Newlands, to preach and preside; and a meeting of Presbytery there that day to judge of the call. And Mr Handyside to preach at Linton on the 8th.

1790, August 19—*At Linton*—The Moderator preached from Psalm lxxxiv., verses 1 and 2—"How amiable," &c.—and, public worship being ended, the call was signed by four elders, six heritors, and fifty-five heads of families; and was sustained by the Presbytery. Appoint Mr Forrester for exercise and addition, Galatians iv., verse 4—"When the fulness," &c.; and for exegesis *An Christus vere resurrexerit*, for Wednesday the 25th. Moderator closed with prayer.

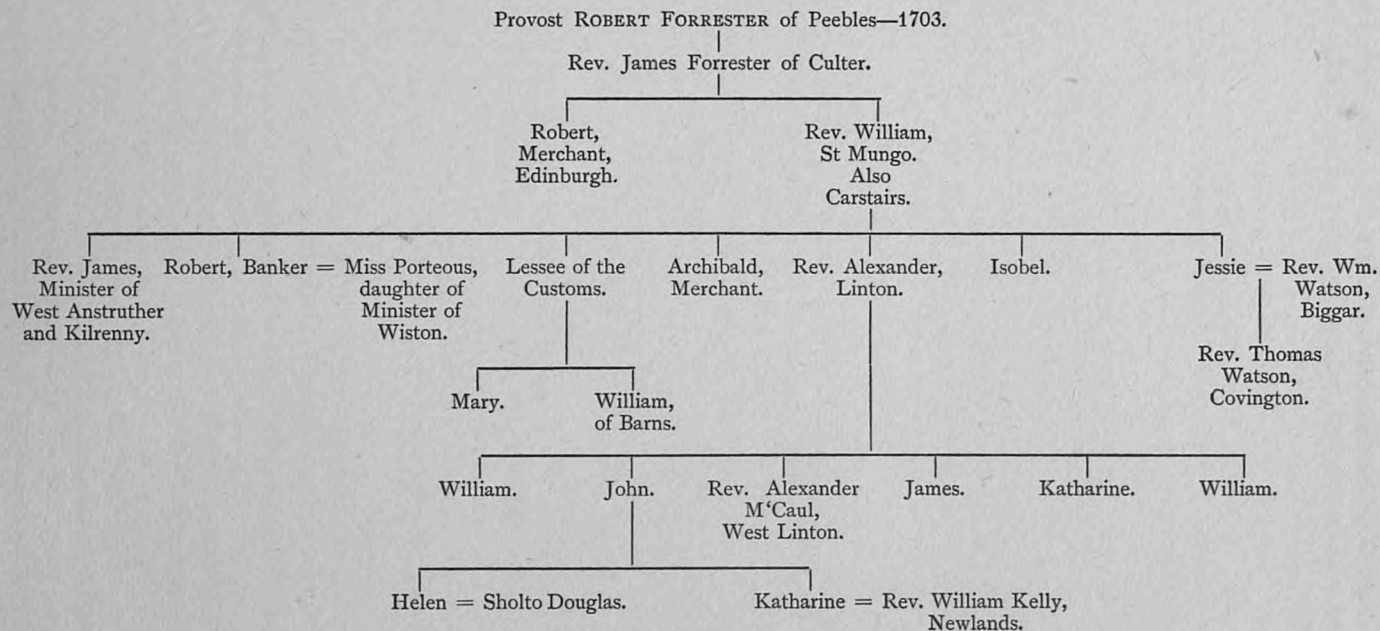
1790, August 25—*At Peebles*—Mr Forrester delivered his exercise and addition; also, his exegesis, and was approved. Appoint him for a lecture—Matt. ii., from the beginning; and for a popular sermon—John xiii., verse 34, "A new commandment," &c. Also, Psalm i., from the Hebrew; also, the Greek Testament; the questionnaire trials; and to defend his thesis, to be impugned by Mr Welsh, of Drumelzier—all on Wednesday, 8th September. Mr Walker, of Traquair, to supply Linton on 5th September.

1790, September 8—*At Peebles*—Mr Alexander Forrester underwent all the remainder of his trials, and the Presbytery were well satisfied with him and sustained them, and resolved to proceed with his ordination as minister of Linton. Appoint a meeting at Linton on Thursday, the 23rd, and Mr Anderson, of Kirkurd, to preach and preside at the ordination, and Mr Welsh, of Drumelzier, to preach at Linton on the 12th and serve the edict.

ORDINATION OF THE REV. ALEXANDER FORRESTER, FOURTEENTH MINISTER.

1790, September 23—*At Linton*—Correspondents:—James Forrester, minister of West Anster; Thomas McCourtney, minister of Penicuik; John Bradfute, minister of Dunsyre; John Gordon, minister of Dolphinton; William Watson, minister of Biggar; Patrick Mollison, minister at Walston. No objections were raised when the officer made proclamation at the most patent door of the church. Mr Anderson, of Kirkurd, preached from Matthew v., verse 16—"Let your light," &c. Mr Forrester then gave satisfying answers to the questions of Act 10 of Assembly, 1711. Then the Presbytery, with the correspondents, did, by solemn prayer and imposition of hands, ordain and set apart to the office of the holy ministry in Linton, Alexander

Forrester, and gave him the right hand of fellowship. The parishioners also took him by the hand, and he was received as a member of the Presbytery. Moderator closed with prayer.



1790-1836. The Ministry of Alexander Forrester.

Forty-six Years. Fourteenth Minister. Church of Scotland Presbyterian.

ALEXANDER FORRESTER was the youngest son of Mr William Forrester, minister of Carstairs. He was born on the 7th August 1764. Mr Forrester was licensed by the Presbytery of Edinburgh, 26th September 1787. He was presented by William, Duke of Queensberry, 26th June; and was ordained 23rd September 1790. Mr Forrester married, on 4th October 1796, Charlotte, daughter of the Rev. Dr M'Caul, one of the ministers of Glasgow. He died 28th (or 29th) May 1836, in his seventy-second year, and forty-sixth of his ministry. Mrs Forrester died 6th February 1825. Children:—William, born 28th November 1797, died 17th February 1811; John, born 3rd March 1799; Alexander M'Caul, born 13th June 1800, died, 8th April 1883; James, born 15th November 1801, died 10th January 1809; Katharine Hunter, died 22nd June 1825; William.

ANENT THE FORM OF "CALL."

1790, *December 8*—Dr Dalgleish carried a motion that the words and form of the call ought not to be altered by Presbyteries or a quorum unless the form be altered by the Church. This because the form of call had been materially altered at the meeting of the Presbytery at Linton. Mr Findlater, of Newlands, dissented and appealed to the Synod. And Mr Patrick Robertson adhered with Mr Findlater.

1791, *February 2*—Reasons of dissent and complaint lodged by Mr Findlater, of Newlands, and Mr Patrick Robertson, of Eddleston, against the sentence of the Presbytery on 8th December. The reasons were that the proceeding was absurd and incompetent. Mr Welsh, of Drumelzier, stated that he had not seen the call to Mr Forrester, at Linton, but which now having been produced, he heartily approved thereof, and declared as his opinion that the Presbytery that sat at Linton had not exceeded its powers in making the alteration in the form of call. Messrs Anderson and Walker agreed with Mr Findlater also, and adhered to the dissent. This requisition was marked in the minutes. Moderator closed with prayer.

1791—Old Statistical Account (i.), written by the Rev. Charles Findlater. Population, 928. Glebe and stipend worth £85.

THE SECESSION CHURCH.

1791—A congregation formed at Peebles out of members who for many years had attended the Associate Burgher congregation at Linton. It was known then as the Gytes Kirk, but later as the East United Presbyterian Church, now the Leckie

Memorial Church. In the following year the congregation at Peebles was augmented by members of the Linton Associate congregation residing at Traquair, Manor, Stobo, Peebles, and Eddleston.

1791, June 8—Judgment of the Synod on 3rd May in the complaint by Mr Charles Findlater, of Newlands, and Patrick Robertson, of Eddleston, associated with Messrs Welsh, Anderson, and Walker, who all maintained that the Presbytery had no right to call in question the form of procedure in the call to Alexander Forrester to Linton. The minutes of 8th December were read and parties heard and removed. The Synod finally found unanimously that the call of the parish of Linton was finally judged of and sustained by the Presbytery of Peebles on the 19th August, and was not in any competent form before that Presbytery on the 8th December, and farther that the Presbytery was not competent to form a resolution limiting their forms of procedure farther than the same are limited by the laws of the Church, and therefore the Synod does hereby declare the whole sentence complained of void and null, and do reverse the same, and ordain an extract of this sentence to be sent to the Presbytery of Peebles to be engrossed in their minutes. The Moderator closed with prayer. The motion by Dr Dalgleish on the 8th December at the Presbytery which was carried was in these words—"That as by the constitution of this Church a Presbytery, much less a quorum of Presbytery, appointed for moderating in and judging of a call, have no powers to alter the solemn forms established either by statute law or immemorial consuetude, that therefore the Presbytery should disapprove of the alterations made upon the form of the call, and that they should adhere uniformly to the old form of the call until it shall be altered by this Church in general in a way agreeable to its constitution." This was the sentence now reversed by the Synod. (The altered form of the call does not appear in the minutes at all.) Mr Charles Findlater, Mr Anderson, and Mr Handyside were the only ministers present on 19th August.

THE AULD LIGHTS.

1800—Old Light Burghers in the Associate congregation at Linton withdrew in this year, and formed a separate congregation. On the 24th April 1806, they presented a call to Mr John Campbell; but he soon accepted a call from Dunfermline, and the Old Lights in Linton became extinct.

1801, March 25—Reference from the Kirk-Session of Linton—Margaret B. accused Gawin C. He denied, and she asserted, to the Kirk-Session. Both were referred to the Presbytery, and both compeared. And both adhered to their declarations. Matter delayed till next meeting. Moderator closed with prayer.

1801, April 29—Margaret B. and Gawin C., from the parish of Linton—The man stated that some time ago he had left the communion of the Church, and had joined that body of Christians under the Presbytery of Relief, and therefore declined the jurisdiction of the Church. He was left to exculpate himself in any manner he chose from the charge; and the woman appointed to satisfy on her own confession;

and Mr Forrester to report ere she be absolved. Next meeting on Wednesday, 10th June. Moderator closed with prayer.

1801—Population, 1090.

1801, *October*—Dr Mungo Park settles in Peebles.

1802, *February 3*—*At Peebles*—Margaret B. has made her appearance in the church of Linton a great number of times. Allowed to be absolved when the Kirk-Session think proper.

1804, *August 1*—Reference from the Session of Linton—Margaret G. and Thomas H. The woman accused, and the man denied. She had also accused two other men before the Kirk-Session. As the circumstances of the accusation are vague, contradictory, and suspicious, the Presbytery unanimously acquit Thomas H.

1804, *October 17*—Collection appointed for Royal Infirmary.

1807, *June 24*—A man declared from the pulpit contumacious and fugitive from Church discipline.

1807, *August 20*—Close of the second volume of Linton records.

1811, *December 3*—Ordination of Mr Renwick, third minister of the Associate Burgher congregation, Linton, in succession to Mr M'Gilchrist. At his ordination, the Rev. Thomas Leckie, Peebles, preached from II. Corinthians viii. and 23, and thereafter the Rev. Thomas Brown, Dalkeith, ordained the minister. He was the first who, in later times, preached at the Harbour Craig.

1820—Union of New Licht Burghers and majority of New Licht Anti-Burghers to form the United Secession Church.

1821—Population, 1194.

THE STIPEND.

1822, *April 17*—Letter read from Rev. Alexander Forrester, of Linton, stating that he was raising a process of augmentation, which would come on on 5th June. The stipend of Linton at present is—Nine chalders, half meal and half bere; and £58 6s 8d money. The augmentation asked would make the stipend equal to seventeen chalders.

THE MINISTER'S SON.

1823, *March 26*—Alexander M'Caul Forrester proposed to be taken on trials. Next meeting to be held on 11th June. Closed with prayer. ROBERT BUCHANAN, Peebles, *Moderator*; JAMES PATE, *Clerk*, Innerleithen.

MR ALEXANDER FORRESTER'S TRIALS

1823, *June 11*—*At Peebles*—Mr Campbell, of Traquair, chosen Moderator. Mr Alexander M'Caul Forrester underwent the private trials, and was sustained. Appoint letters to be written to the Synod anent taking him on trials.

1823, *December 10*—Mr Alexander Forrester underwent his catechetical trials, and was sustained. Appoint him:—Homily, Romans xviii., verse 10, "Love is the fulfilling," &c.; lecture—Luke xv., verse 11, "A certain man;" popular sermon—

Matt. v., verse 6, "Blessed are they that hunger," &c.; exercise and addition—"For what the law," &c.; exegesis—"Num lex moralis mutari aut aboliri queat?" Next meeting, 11th February 1824. Closed with prayer. PATRICK ROBERTSON, *Moderator pro tem.*; JAMES PATE.

MR ALEXANDER FORRESTER LICENSED.

1824, October 6—*At Peebles*—Mr Alexander Forrester completed the remainder of his discourses; also the Hebrew; and after the usual formalities, was licensed to preach as a probationer within the bounds.

1829, October 7—Mr Renwick, of the Associate Burgher congregation, inducted to the congregation at St Bernard's, Stockbridge, Edinburgh, now known as the Davidson Memorial Church, Eyre Place. In 1836 he was loosed from this charge and retired to Berwick-on-Tweed, where he died on 30th March 1859, in the seventy-fifth year of his age. His body was buried in the new cemetery, Berwick. The congregation at Linton remained fully two years vacant after the translation of Mr Renwick to Edinburgh.

1831—Population, 1577.

1832, June 28—Ordination of Mr William Ritchie, fourth minister of the Associate Burgher congregation, Linton, in succession to Mr Renwick. The ordination sermon was preached by the Rev. Alexander Nisbet, of Portsburgh, from the words, Rev. i., 20, "The angel of the Church," after which the Rev. William Peddie ordained the minister. During his ministry there was celebrated the centenary of the ordination of the first minister of the Associate Church, Linton, on 29th May 1840. The Rev. John M'Gilchrist, Rose Street, preached from the text, Heb. x., 32—"Call to remembrance the former days." And the Rev. W. Fleming, West Calder, gave an historical sketch of the congregation, which was published in the *United Secession Magazine* for that year. Mr Ritchie continued at Linton for thirteen years, then accepted an invitation to go to New South Wales. In August 1845 he demitted his charge. He afterwards became minister of Yaas, in New South Wales, and died there on 26th October 1854. Two of his children died at Linton in 1842, and a stone, erected by the congregation after he left, marks their graves. Mr Ritchie was married to a sister of the Rev. Mr Robertson, Kilmaurs, who died in 1883 after losing, shortly before, her only son.

1832—Population, 1350.

1832—The General Assembly urged to restore to congregations the ancient power of the call, *i.e.*, not merely to concur in the patron's presentation, but to have the power of calling, or even rejecting him.

1833—Dr Chalmers urged the introduction of the Veto: That a majority of male heads of families in the parish, and in communion with the Church for two years, might set aside a presentee under certain conditions.]

1834—Second Statistical Account written by Rev. Mr Forrester (iii.).

[In 1834 the Veto was applied in the parish of Auchterarder, and the presentee of the patron was opposed by the whole parish. Accordingly in the following year

the Presbytery rejected the minister nominate. On the 8th of March 1838, the question was decided in the Court of Session, by a majority of eight Judges to five, in favour of the presentee. In 1838 the General Assembly, by a majority of 183 to 142, maintained the spiritual jurisdiction of the Church to be independent of all State control.]

DEATH OF REV. MR FORRESTER.

1836, May 29—The Rev. Mr Forrester deceased, aged 72. He was ordained in 1790, and had been minister of Linton for forty-six years.

1836, June 3—*At Church of Linton*—Meeting on account of the death of the Rev. Alexander Forrester, minister of Linton. Present with the Presbytery—Dr Ayton, of Dolphinton; Mr Wilson, of Walston; and Mr Proudfoot, of Avondale. Intimation of the death to be made to the patron, the Earl of Wemyss; and in compliance with the wishes of Mr Forrester's family, Mr Proudfoot, of Avondale, to preach the funeral sermon on the 12th, and to declare the church vacant. Closed with prayer. JAMES CHARTERIS; PATRICK BOOTH. (Mr Forrester was present at the last meeting, 27th April.)

1836, June 8—*At Peebles*—Mr Ker, of Stobo, chosen Moderator. Appoint their next meeting at the church of Linton on Monday, the 27th, at twelve o'clock, for the purpose of purging the roll. Intimation to this effect to be made by Mr Proudfoot, of Avondale, and the Kirk-Session summoned for that day; also the parishioners, to hear any names struck off the roll, and to make objections if necessary. Supply for Linton—Mr Affleck on the 26th June; Mr Robertson, 10th July.

1836, June 27—*At Church of Linton*—The Presbytery and Kirk-Session proceeded to purge the roll of Linton. Twelve names were struck off the communion roll. No objections were offered to those struck off, nor yet to those retained. Names of those struck off were appended. The Presbytery expressed their high approbation of the accurate knowledge of the parish by the elders and Session Clerk, and also of the Christian spirit of the parishioners. Supplies for Linton—Mr Campbell, of Traquair, 24th July; Mr Elliot, of Peebles, 6th August.

PRESENTATION IN FAVOUR OF REV. ALEXANDER M'CAUL FORRESTER.

1836, July 27—The following papers were given in:—Rev. Alexander M'Caul Forrester's presentation from Lord Wemyss, letter of acceptance by Mr Forrester, certificates that he had qualified to Government. All were sustained. Mr Forrester to preach at Linton on the 21st and 28th August, and Mr Campbell to intimate this on 7th August, and to intimate also that the Presbytery will meet in Linton Church on Thursday, 1st September, when a call will be moderated in to Mr Forrester.

CALL TO MR FORRESTER.

1836, September 1—*At Linton*—Dr Ayton, from the Presbytery of Biggar, correspondent. This being the day appointed for the moderation of a call to

Alexander M'Caul Forrester, the Presbytery in the first place proceeded to purge the roll (the first time this new practice is performed), which being done, they adjourned to the church, where Dr Burns, of Tweedsmuir, preached from II. Thessalonians ii., 16-17—"Now our Lord," &c. The call was then produced and numerous signed without dissents or objections, and was sustained. The Presbytery devolves the supply of Linton after this date upon Mr Forrester. Trials were now prescribed for Mr Forrester, among them being the exegesis, *Num lex moralis mutari aut aboliri queat*, and the 15th Psalm in Hebrew. (See 10th December 1823.)

1836, September 21—At Peebles—Mr Alexander M. Forrester underwent his trials, and was sustained in all. Mr Booth appointed to serve the edict on 9th October; and the ordination to be on Thursday the 20th. Mr Cruickshank, of Manor, to preach and preside. Next Meeting on Wednesday, 23rd November. Closed with prayer. ALEXANDER KER; PATRICK BOOTH.

ORDINATION OF MR FORRESTER.

1836, October 20—At Linton—Correspondents:—Messrs Paul, of Broughton, Wilson, of Walston, Dr Aiton, of Dolphinton, Mr Watson, of Covington, Henderson, of Carmunnock, Proudfoot, of Avondale, Dr Buchanan, of Kinross. Intimation was made at the most patent door of the church for objections; but none compeared. Mr Cruickshank, of Manor, preached from Col. i., 28—"Whom we preach," &c.; and, after the questions had been satisfactorily answered, the brethren did, by solemn prayer and imposition of hands, ordain Mr Forrester to the office of the holy ministry, and gave him the right hand of fellowship. He subscribed the formula of 1711, and his name was added to the roll of the Presbytery. (No word of the parishioners taking him by the hand, or of signing the Confession.) Closed with prayer. JAMES CRUICKSHANK, Manor; PATRICK BOOTH.



The Rev. ALEXANDER M'CAUL FORRESTER.
1836-1883.



Mrs M'CAUL FORRESTER.
d. 1892.

1836-1883. The Ministry of Alexander M'Caule Forrester.

Forty-seven years. Fifteenth Minister. Church of Scotland Presbyterian.

ALEXANDER M'CAULE FORRESTER was the third son of his predecessor. He studied at the University of Edinburgh. He was licensed by the Presbytery on 6th October 1824; and was presented by Francis, Earl of Wemyss and March, on 27th July; and was ordained 20th October 1836. He married, 28th April 1846, Janet, daughter of Professor Robert Cowan, surgeon, Glasgow.

1837 and onwards—During the incumbencies of the two Mr Forresters, information regarding the parish of Linton is most meagre. Kirk-Session minutes were not properly kept, hence the absence for this period of any parochial details. Much, however, of the deepest interest was occurring in the Church at large. The Rev. Dr Duff was endeavouring to awaken interest in Indian Missions, and in 1837 addressed the Presbytery on the subject.

HEATHERY HA', LINTON.

1839—This designation was applied to three thatched cottages, in a row, crowning the head of the village, erected between 1799 and 1801 through the enterprise of Thomas Lawson, portioner, in Linton. A family of Alexanders occupied the cottages until the year 1877, when James Alexander, called "Bee Jamie," had to remove on account of the ruinous condition of his cottage. Thus was cut off the last connecting link with the Townhead Alexanders. In the westmost cottage were Robert Farquharson and his wife, Tibbie Oram. Robert was for some time "minister's man" to the Rev. Mr Forrester. His family consisted of a daughter and two sons. About the year 1835 his sons emigrated and never again returned. Robert Farquharson died suddenly in the year 1839. Grave suspicions were entertained regarding the reported removal of his body from Linton kirkyard. These were strengthened by statements made by a medical student, a native of Linton, who knew him, who declared that he had seen his body in the dissecting room, and that he was all the more convinced of the fact inasmuch as Robert had two thumbs on each hand. These facts were never communicated to his widow, who, in turn, died in 1849, without ever knowing that such reports had been current.

THE SECESSION OF 1843.

[In 1839 occurred cases in which patrons presented ministers to vacant charges, who were promptly vetoed by the members. The Court of Session decided in favour of the patrons, and the Church lost her case. Nevertheless Dr Chalmers urged the people to maintain the cause of non-intrusion of ministers upon unwilling congregations.]

In 1840 the Rev. Dr Burns, minister of Tweedsmuir, gave notice of motion to petition Parliament, and to overture the General Assembly, on this subject of non-intrusion. He was supported by the Rev. Dr Somerville, minister of Drumelzier.

In 1842, on the 17th November, a convocation of ministers was held in Roxburgh Church, Edinburgh, to the number of 465. Out of these, 333 pledged themselves to secede, if everything else failed.

In 1843, 20th January, the Court of Session decided that the Church Courts could not erect parishes *quoad sacra* at their own pleasure, nor admit whomsoever they willed into ecclesiastical judicatures. It was the Chapel Act, arising out of this subject, as well as the Veto Act, which caused the secession of 1843.

1843, May 18—On this day the Free Church secession took place from the Church of Scotland. 451 ministers left, including 162 ministers of *quoad sacra* parishes; and 752 ministers remained within the Church. The General Assembly repealed thereupon all the later Acts, and began just as if the preceding nine years had not existed.

Later, Parliament passed the Scottish Benefices Act, whereby Presbyteries were empowered to look at the character and number of objectors to presentees. Later still, it was made legal to erect churches and parishes *quoad sacra*. And, in 1845, the Poor Law Acts were passed, relieving Kirk-Sessions from the maintenance of the registered parochial poor.

At the secession of 1843, the parishes of Tweedsmuir, Drumelzier, and Kirkurd, within the Presbytery, also Skirling, all lost their ministers, who seceded.]

UNION OF THE UNITED SECESSION AND THE RELIEF CHURCHES.

[In 1847 the United Secession Church and the Relief Church both united, under the title of United Presbyterian Church.]

ORDINATION OF MR ARCHIBALD CROSS.

1848, August 17—Mr Archibald Cross was fifth minister of the Associate Burgher congregation at Linton, which was now called the United Presbyterian Church. The congregation had had no pastor for two years and a half after the demission of Mr Ritchie. On the ordination day the Rev. Mr Semple, of Peebles, preached from I. Thessalonians v., 25, and the Rev. Joseph Brown, from Dalkeith, ordained the minister.

1852, February 3—Demission of Mr Cross on account of ill-health. He went to Canada, and became minister of the united congregations of Ingersoll and Woodstock, and afterwards of Newton and Newcastle, near Toronto. Mr Cross finally returned to Edinburgh.

1851—Home Mission of the Free Church at Carlops. Mr Thomas Cochrane took charge. He was born at Marcus, on 18th June 1823. In 1859 he received license, and in January 1860 he was ordained, and became minister of the Pleasance Free Church, Edinburgh. He died on Saturday, July 19, 1902, aged 80.

1851—Episcopal Chapel erected about this time. The Rev. Mr Stephen was the earliest incumbent. He afterwards became Rector of St Augustine's, Dumbarton. He was a native of Stonehaven. He wrote "The History of the Church in Scotland." Died, August 18, 1901.

1852, *September 23*—Ordination of Mr James A. Johnston, in succession to Mr Cross. He was the sixth minister of the United Presbyterian congregation at Linton. The Rev. Mr Dickson, from Balerno, preached the sermon from Luke x., 22; and the Rev. Mr Elliott, from Ford, ordained the minister. The ministry of Mr Johnston at Linton lasted for nearly nine years. He was translated to Springburn, Glasgow, in June 1861.

[1854, *Wednesday, April 26*—This day was appointed as a national fast on the near approach of war between Britain and Russia.]

1858-1867—Episcopal Chapel—Rev. Walter Bell clergyman.

1860, *January 30*—This day was observed by the ministers of the Presbytery as a commemoration of the Reformation of 1560.

STIPEND.

1861, *March 13*—Read letter from Rev. Alexander M. Forrester, of Linton, anent a summons of augmentation, modification, and locality before the Teind Court. The case is to be called on Wednesday, May 22. The present stipend amounts to fifteen chalders of victual, half meal, half barley, with £8 6s 8d for communion elements. He craved other two chalders. Next meeting at Lyne, March 28. ALEXANDER M. FORRESTER, *Moderator*; G. H. MONILAWS, *Clerk*.

AUGMENTATION.

1861, *August 7*—Mr Forrester, of Linton, obtained an increase of two chalders, making the stipend now seventeen chalders. Next meeting at Peebles, on September 18. ALEXANDER M. FORRESTER, *Moderator*; G. H. MONILAWS.

THE GLEBE.

1861, *December 18*—Read letter from Mr Forrester requesting appointment of Mr Charteris as a representative of the Presbytery anent a contemplated addition to the glebe at West Linton by the heritors, to enlarge the graveyard there. The Presbytery enjoined their representatives to consult the Procurator whether a portion of the glebe could be given away without receiving *solum pro solo*, and not a pecuniary compensation.

UNITED PRESBYTERIAN CHURCH.

1862, *March 13*—Ordination of Mr Robert Laurie. He was the seventh minister of the United Presbyterian congregation at West Linton, in succession to Mr Johnston. The Rev. Mr Mill, from Leith, preached on I. Timothy i. and 15, and the Rev. Dr Johnston, from Nicolson Street, Edinburgh, ordained the minister. Mr Laurie's ministry lasted a little over four years, when he was translated, in June 1866, to James' Church, Dundee.

THE GLEBE.

1862, *October 22*—Read petition from the Parochial Board of West Linton

anent a proposed excambion of a portion of the glebe of said parish. A committee was appointed to inspect the portion of the glebe proposed to be excambed. Also as to the piece of ground proposed to be given in exchange.

1862, December 10—At Peebles—Mr Murray, of Eddleston, elected Moderator for six months. The committee reported that they had inspected the piece of ground behind the church, forming part of the glebe, proposed to be acquired by the Parochial Board of West Linton for additional burying-ground. Also the piece of ground near to the manse, belonging to Messrs Forrester, to be excambed for the ground behind the church; and that they are unanimously of opinion that the proposed excambion will be highly advantageous, and, from its contiguity to the manse, a great boon to the benefice. Whereupon the Presbytery gave their consent to the proposed excambion. That is, that portion of the glebe behind the church, extending to one rood and twenty yards or thereby, be exchanged for a piece of ground lying in front of the manse, belonging to Messrs Forrester, and extending to one rood, one pole, and sixteen yards, or thereby; being twenty-six and a quarter yards of greater extent. The Parochial Board to send a contract of excambion for approval and signature of the Presbytery. Attested the report for the 119th year of the Widows' Fund. Next meeting at Peebles on March 18. ALEXANDER J. MURRAY, *Moderator*; G. H. MONILAWS, *Clerk*.

1863, March 18—Signed contract of excambion of ground at the glebe of West Linton.

SCHOOLMASTER.

1863, August 26—A report from one of the Government Inspectors of Schools anent the schoolmaster of West Linton was read, and concurred in by the Presbytery, according to the requirements of the nineteenth section of the Parochial and Burgh Schoolmaster Act (Scotland), 1861.

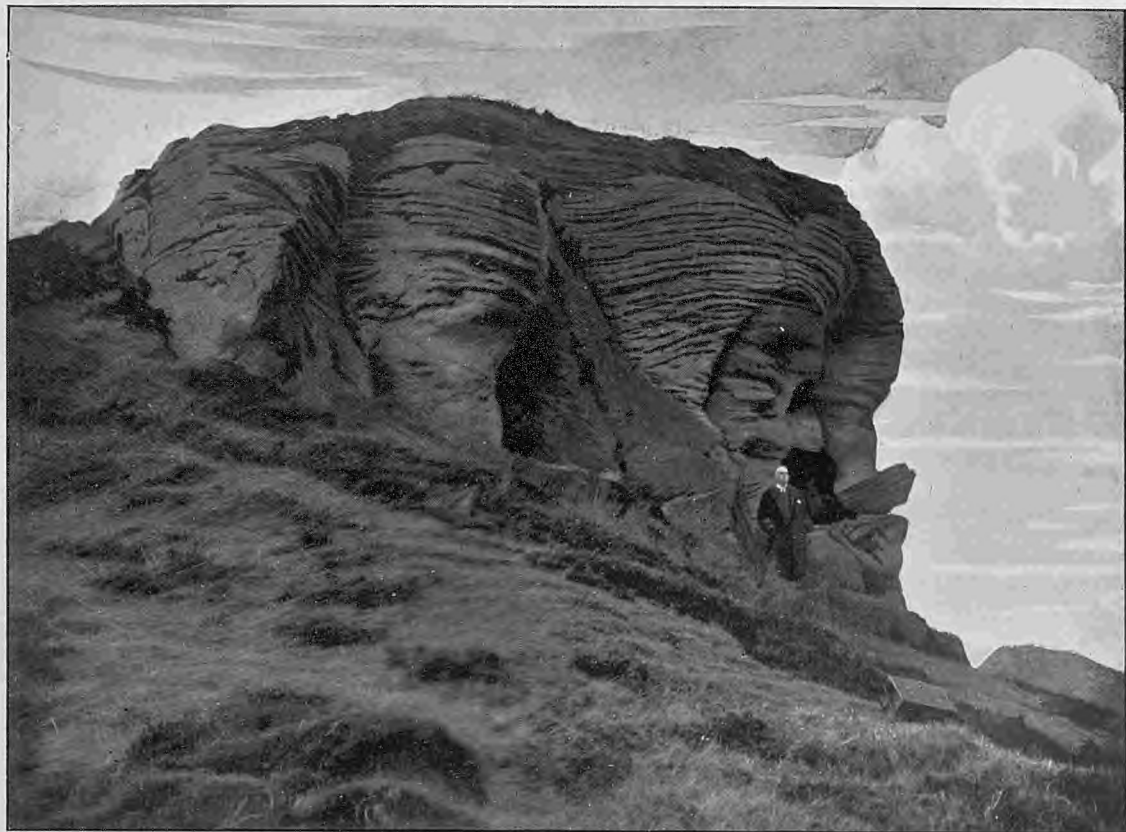
ASSISTANT.

1866, November 28—Compeared Mr George Marjoribanks, assistant to the minister of West Linton, and craved to be recognised as a probationer within the Presbytery. He produced no certificate from the Presbytery of Haddington, in consequence of the recent demise of the Clerk of that Presbytery.

1867, April 17—Induction of the Rev. James M. Kinloch, eighth minister of the United Presbyterian congregation at Linton, in succession to Mr Laurie. Mr Kinloch had been ordained on March 13, 1862, and for five years was minister at Ballyfrenis, County Down. The sermon was preached by the Rev. Fergus Ferguson, from Dalkeith, from II. Corinthians x., 4—"For the weapons of our warfare," &c. The Rev. Mr Rutherford, from Mountaincross, inducted the minister.

THE ANNUAL SERVICE AT THE HARBOUR CRAIG, CARLOPS.

1867—Occasional meetings were held at Harbour Craig by the Rev. Robert



HARBOUR CRAIG. Covenanters' Retreat—(Photo by Alex. Mathieson).

Renwick, who was minister of the Secession Church, Linton, from 1811 to 1829. Mr Renwick was a popular preacher, and attracted large audiences. He had a very powerful voice, and when preaching in the open air, as was common at communion seasons, he could be heard at a long distance. By the old people of a past generation his preaching was spoken of as singularly attractive. After a long interval, the Rev. James A. Johnston, then of Linton, afterwards of Springburn, Glasgow, preached at Harbour Craig. Mr Johnston was widely known as an earnest Temperance reformer, and his memory was long revered in the district. But it was not until the year 1867 that the meetings at Harbour Craig in their present form were resumed. It so happened that on the first Sabbath of August of that year, while preaching the post communion sermon in Carlops Free Church, Mr Kinloch referred to the Covenanting struggle, and quoted some of Graham's well-known lines on the subject. At the close of the service, a gentleman who was present, Mr Drysdale, elder, South College Street, Edinburgh, suggested to the Rev. Mr Aitken, of the Free Church, and to the Rev. Mr Kinloch, of the United Presbyterian Church, that it would be interesting to hold a service at Harbour Craig, where such scenes as the Poet describes must have been often witnessed. The suggestion was favourably entertained, and on that day fortnight the service was held, the speakers being Mr Aitken; Mr Stewart, of Penicuik; and Mr Kinloch. Then, and for several years afterwards, the people sat on the slope immediately below the Craig, while the speakers stood at the foot of the hill. At the second meeting, held in the following year, Mr Aitken presided and conducted the opening exercises, and addresses were delivered by Mr M'Kerrow, Penicuik; Mr Thomas, Howgate; and Mr Kinloch. For a number of years, as long as he was able, Mr Drysdale (who resided latterly at Carlops), took a deep interest in the proceedings, and put himself to much trouble in making suitable arrangements. At a later date, good service was rendered by Mr Ebenezer Harper of Hampden Cottage, Carlops, and also, for a much longer period than either of the others, by Mr Russell, who was unwearied in his efforts to secure the success of the annual gathering at Harbour Craig.

ASSISTANT AND SUCCESSOR.

1867, July 17—*At Peebles*—Read letter from Mr Forrester, of West Linton, craving to be allowed an assistant and successor, owing to infirm health. The application was accompanied by a medical certificate. The Presbytery expressed sympathy and approved the application, and instructed the Clerk to inform the patron, Lord Wemyss.

PRESENTATION IN FAVOUR OF THE REV. GEORGE MARJORIBANKS.

1867, August 14—Read presentation from Lord Wemyss in favour of Mr George Marjoribanks as assistant and successor to Mr Forrester, at West Linton. Sustained, along with all the necessary documents. Appointed Mr Murray, of Eddleston, to preach at Linton on Sabbath first, and make the necessary intimations anent the preaching of the presentee on August 25, and on September 1, and on Monday,

September 2; and also that the call will be moderated in on September 12, on which day Mr Meiklem, of Drumelzier, is appointed to preach and preside. The Presbytery agreed to meet at West Linton on September 2 to hear the presentee preach. JAMES CHARTERIS (Newlands), *Moderator*; G. H. MONILAWS (Peebles), *Clerk*.

1867, September 2—*At West Linton*—The Presbytery repaired to the Church, when the presentee, Mr Marjoribanks, preached according to appointment. Thereafter both this discourse as well as those previously delivered were given into the custody of the Clerk. The Presbytery agreed to meet at West Linton on September 12, to moderate in a call to the presentee. PETER MACVICAR (Manor), *Moderator pro tem.*; G. H. MONILAWS (Peebles), *Clerk*.

CALL TO MR MARJORIBANKS.

1867, September 12—*At West Linton*—Mr Murray, of Eddleston, having served the edicts, duly returned them. The Presbytery repaired to the church, where Mr Meiklem, of Drumelzier, preached from Matthew vii. and 29. The form of call was read and signed, and the Presbytery sustained the call. Mr Blake, of Stobo, was appointed to preach on Sabbath, the 15th inst. The following discourses were appointed to Mr Marjoribanks before ordination:—Lecture, Matthew iv., 1-11; homily, John iii. and 5; popular sermon, I. Corinthians i., 22-24; Greek, critical, Luke xi., 23-26; Latin discourse, *An futurus sit resurrectio Mortuorum?* The Presbytery agree to meet at Peebles on Saturday, the 14th inst., at eleven o'clock, to take Mr Marjoribanks on trials for ordination. JAMES CHARTERIS (Newlands), *Moderator*; G. H. MONILAWS (Peebles), *Clerk*.

MR MARJORIBANKS' TRIALS.

1867, September 14—Mr Marjoribanks then underwent all his trials in theology and in chronology, and delivered all his discourses, and was sustained in all. His ordination was appointed to take place on the 26th inst. Mr Blake, of Stobo, to preach at West Linton on Sabbath first and read the edict. Mr Henderson, of Kirkurd, was appointed to preach and preside. The Presbytery agreed to meet in the Church of Peebles, on Thursday the 26th, at ten o'clock. ALEXANDER J. MURRAY (Eddleston), *Moderator pro tem.*; G. H. MONILAWS (Peebles), *Clerk*.

ORDINATION OF MR MARJORIBANKS.

1867, September 26—The Presbytery then adjourned to West Linton for the purpose of ordaining Mr Marjoribanks. PETER MACVICAR (Manor), *Moderator pro tem.*; G. H. MONILAWS (Peebles), *Clerk*.

1867, September 26—*At West Linton*—Mr Blake, of Stobo, reported that he had preached at Linton, and read the edict fixing the ordination for the 26th. Thereafter the Presbytery repaired to the Church, where Mr Henderson, of Kirkurd,

preached from Matthew xiii., 12, and related a narrative of the proceedings. Thereafter objections were asked for but not offered. The usual questions were then put to Mr Marjoribanks and answered. He was then, by solemn prayer and imposition of hands, ordained and set apart to the office of the holy ministry. Suitable addresses were made to the minister and congregation. After divine service the Presbytery met, when Mr Marjoribanks signed the formula, and his name was added to the roll. The Presbytery agreed to meet at Peebles on October 16. ALEXANDER J. MURRAY (Eddleston), *Moderator*; G. H. MONILAWS (Peebles), *Clerk*.

MR MARJORIBANKS APPOINTED TO STENTON.

1868, *March 25*—The Clerk laid on the table documents connected with the settlement of Mr Marjoribanks, assistant and successor at West Linton, to Stenton, in the Presbytery of Dunbar. The documents were sustained, and steps appointed to be taken anent the translation. Appointed Mr Forrester, of West Linton, to preach there, and read the usual edict summoning the parishioners who may object to the translation of Mr Marjoribanks to appear before the Presbytery on April 8.

MR MARJORIBANKS TRANSLATED.

1868, *April 8*—*At Peebles*—No objections were made by the parishioners of West Linton to the translation of Mr Marjoribanks to Stenton. It was agreed unanimously to translate him. Mr Marjoribanks appointed to wait for and obey the orders of the Presbytery of Dunbar as to the time of his admission. Next meeting to be at Peebles, on April 21. ALEXANDER J. MURRAY (Eddleston), *Moderator*; G. H. MONILAWS (Peebles), *Clerk*.

Mr Marjoribanks was born at Lochmaben, on September 6, 1842. He was the second son of the Rev. Thomas Marjoribanks, minister of Lochmaben, and latterly of Stenton, and of Mary Cook, daughter of Dr George Cook, Professor of Moral Philosophy in the University of St Andrews. Mr Marjoribanks was educated at the University of Edinburgh, where he graduated M.A. and B.D. He was licensed by the Presbytery of Dunbar in May 1866. In 1886 Mr Marjoribanks was chaplain to the Lord High Commissioner (Lord Thurlow), and again, in 1909, to Lord Kinnaird. Mr Marjoribanks married, October 19, 1869, Elizabeth, daughter of Mr James Leslie, C.E., Edinburgh, and of Jane Hunter, daughter of the Rev. James Hunter, D.D., Professor of Rhetoric, and minister of the College Kirk, St Andrews. Children—Thomas, minister of Callander; Jane Hunter; James Leslie, Major, Indian Medical Service, M.D. and D.P.H., Edinburgh University; George Erskine, Imperial Indian Forest Service; Alexander, Captain, 52nd Sikhs, Frontier Force, India.

1868, *July 8*—Compeared George Gibson Gunn, assistant to the minister of West Linton, and was admitted a probationer within the bounds.

1868, *November 11*—*At Peebles*—Mr Williamson (Innerleithen), chosen Moderator for six months. Read letter from Mr Forrester (West Linton), craving consent of the Presbytery to the appointment of an assistant and successor. Granted.

PRESENTATION IN FAVOUR OF THE REV. GEORGE GIBSON GUNN.

1869, January 27—*At Peebles*—Read and sustained a presentation from the Earl of Wemyss in favour of George Gibson Gunn as assistant and successor to the parish of West Linton (Rev. A. M. Forrester). The Presbytery appointed Mr Wallace (Traquair), to preach at West Linton on Sabbath, February 7, and serve the edict appointing the presentee to preach there on Sabbath the 14th, and again on the 21st, and on Monday, February 22, before the Presbytery; and fixing the day for moderating the call for March 14. Mr Robertson (Stobo) appointed to preside at the moderating of the call.

1869, February 22—*At West Linton*—The Presbytery repaired to the church, when Mr Gunn, the presentee, preached before the Presbytery and congregation from II. Corinthians xi. and 5th verse. At the close of the service, Mr Gunn delivered to the Presbytery the MSS. of the sermons he had preached at all the diets appointed. ALEXANDER WILLIAMSON (Innerleithen), *Moderator*; ALEXANDER J. MURRAY (Eddleston), *Clerk pro tem*.

CALL TO MR GUNN.

1869, March 4—*At West Linton*—Mr Wallace (Traquair) returned the edict, duly served and attested. The Moderator preached from Revelation iii., verse 2, first clause. At the close, the form of call was numerously signed after being read. Objections were called for but none were offered personally. A list of four objections, purporting to be signed by several members of the congregation, was found upon the table of the Presbytery, addressed to the Clerk, which the Court resolved to consider and dispose of at next meeting.

1869, March 11—*At West Linton*—The Moderator having stated the object of the meeting, there were no additional objections given in. In regard to the objections given in at last meeting, the Presbytery find that they were informal, and that they were such as the Act of Assembly did not authorise them to entertain. The call was signed by eighty-four members, and sustained. The Presbytery agree to meet at Peebles on the 17th, to take on trials the presentee to West Linton. The Presbytery appointed the following subjects to Mr Gunn:—Homily, Ephesians ii. and 1. Exegesis, *An Deus sit omnipresens?* Greek, Romans x., 5-10 verses. Lecture, Psalm cxxxvii., 1-5 verses. Popular sermon, I. Corinthians i., 22-24. Next meeting at Peebles on the 17th. ALEXANDER WILLIAMSON (Innerleithen), *Moderator pro tem.*; G. H. MONILAWS (Peebles), *Clerk*.

MR GUNN'S TRIALS.

1869, March 17—*At Peebles*—Compeared George Gibson Gunn, and was examined in all the subjects prescribed, and the Presbytery expressed their entire satisfaction therewith, and proceeded with the various steps for his ordination and induction as assistant and successor at West Linton. Mr Henderson (Kirkurd), was appointed to preach there on Sabbath the 21st, and read the edict of ordination and admission. Ordination was appointed to take place at West Linton on Wednesday



LINTON KIRK. After Restoration in 1871—(Photo by Alex. Mathieson).



LINTON KIRK. After restoration in 1871—(Photo by Alex. Mathieson).

the 31st. Mr Murray (Eddleston), was appointed to preach and preside. Next meeting at West Linton on Wednesday the 31st. ALEXANDER WILLIAMSON (Innerleithen), *Moderator pro tem.*; G. H. MONILAWS (Peebles), *Clerk.*

ORDINATION OF MR GUNN.

1869, March 31—At West Linton—Mr Henderson (Kirkurd), returned the edict for ordination and admission duly attested. Mr Murray (Eddleston), preached from Luke xvi. and 16 (last clause), and stated the object of the meeting. Thereafter the usual questions were put to and answered by Mr Gunn. He was then set apart by solemn prayer and imposition of hands to the office of the holy ministry in this parish, and received the right hand of fellowship from the brethren present. Suitable addresses were then made by the Moderator to Mr Gunn and the congregation. Mr Gunn signed the Confession of Faith, and his name was added to the roll.

1869, June 15—The fourth volume of Kirk-Session records begins. It ends 1878, March 4. The office of deacons to be re-established in Linton.

1869, July 18—Certain deacons ordained.

1869-1872—Episcopal Chapel—Rev. James Hicks, B.A., clergyman.

1870, December 21—Alterations and improvements suggested for the church.

1871, February 2—Thursday, Fast Day—Offer from the U.P. Church to the Parish Church of the use of the U.P. Church. This was gratefully accepted, and a letter of thanks sent to the Rev. Mr Kinloch.

1871—Church restored and put in its present order internally. The carving of the galleries and round the windows and on the communion table was done by Miss Jane Porteous Fergusson, eldest daughter of Sir William Fergusson, Bart. of Spitalhaugh. Mrs Allan Woddrop, wife of Mr W. Allan Woddrop of Garvald and Dalmarnock, carved the pulpit and surroundings. A stained glass window was placed in the church to the memory of Lady Fergusson and her son, William, by her husband, Sir William Fergusson, Bart. The following is the inscription:—"In memory of Helen Hamilton Fergusson of Spitalhaugh, and of her son, William." Another window was placed by the congregation on the other side of the pulpit, with the words—"Erected 17th September 1871."

1871, October 22—At the suggestion of the U.P. Church, joint services to be held once a month in the U.P. Church on the last Sabbath of the month, and in the Parish Church on the second Sabbath of the month.

1871, December 17—The Scottish Hymnal to be introduced.

1872, July 31—Compeared the Rev. Mr Robertson, of Whitsome, in the Presbytery of Chirnside, and gave in the following papers:—Presentation from the Crown in favour of the Rev. G. Gibson Gunn to Edrom; also, letter of acceptance; also, reasons for translation, and extract minutes of the Presbytery of Chirnside. The Presbytery agreed to take all the usual steps for the translation of Mr Gunn from Linton to Edrom, and Mr Robertson took instruments and craved extracts.

Appointed Mr Lorraine (Peebles), to preach in the church of West Linton on Sabbath, August 4, and, after divine service, to summon Mr Gunn and all interested to compear before the Presbytery on Thursday, August 15, at twelve, that they may give reasons, if any, why Mr Gunn should not be translated. With certification that if parties do not compear they will be held as consenting.

TRANSLATION OF MR GUNN.

1872, August 15—At Peebles—The summons to Mr Gunn (Linton), and to all others interested, was returned duly endorsed as having been served in the church of West Linton. Parties having been called and no compearance made, they were held as consenting to Mr Gunn's translation. The Presbytery therefore hereby translate Mr Gunn from West Linton to Edrom, but declare that his pastoral charge of Linton shall subsist until he is actually admitted to Edrom. They enjoin Mr Gunn to wait for and obey the orders of the Presbytery of Chirnside; and they request the Presbytery of Chirnside to give them intimation of Mr Gunn's admission as soon as it takes place. On the motion of Mr Wallace (Traquair), the Presbytery expressed their deep regret at parting with Mr Gunn, and their sense of his faithful and most efficient services in the parish of West Linton. Mr Gunn replied, and returned his thanks to the Presbytery.

1872, October 2—At Peebles—Communication received to the effect that Mr Gunn was admitted from Linton to Edrom on September 5 last (from the Presbytery of Chirnside).

ASSISTANT.

1872, December 18—At Peebles—Mr Milne (Kirkurd) chosen Moderator for six months. Abstract of proceedings of last Synod read and kept *in retentis*. Attested annual report of the Widows' Fund. Admitted as a probationer within the bounds, Mr John M'Kerlie Johnstone, B.D., preacher and assistant at West Linton. He produced extract of license from the Presbytery of Wigtown, dated May 9, 1871, and also a certificate from the Presbytery of Linlithgow, dated the 3rd curt.

[1872—The Education Act became law. Kirk-Sessions were now relieved of the duty of educating the young, which was transferred to new bodies called School Boards.]

1873-1875—Episcopal Chapel—Rev. John T. Raymond, B.A., clergyman.

1873, October 1—Harvest thanksgiving to be observed.

1874—Patronage abolished.

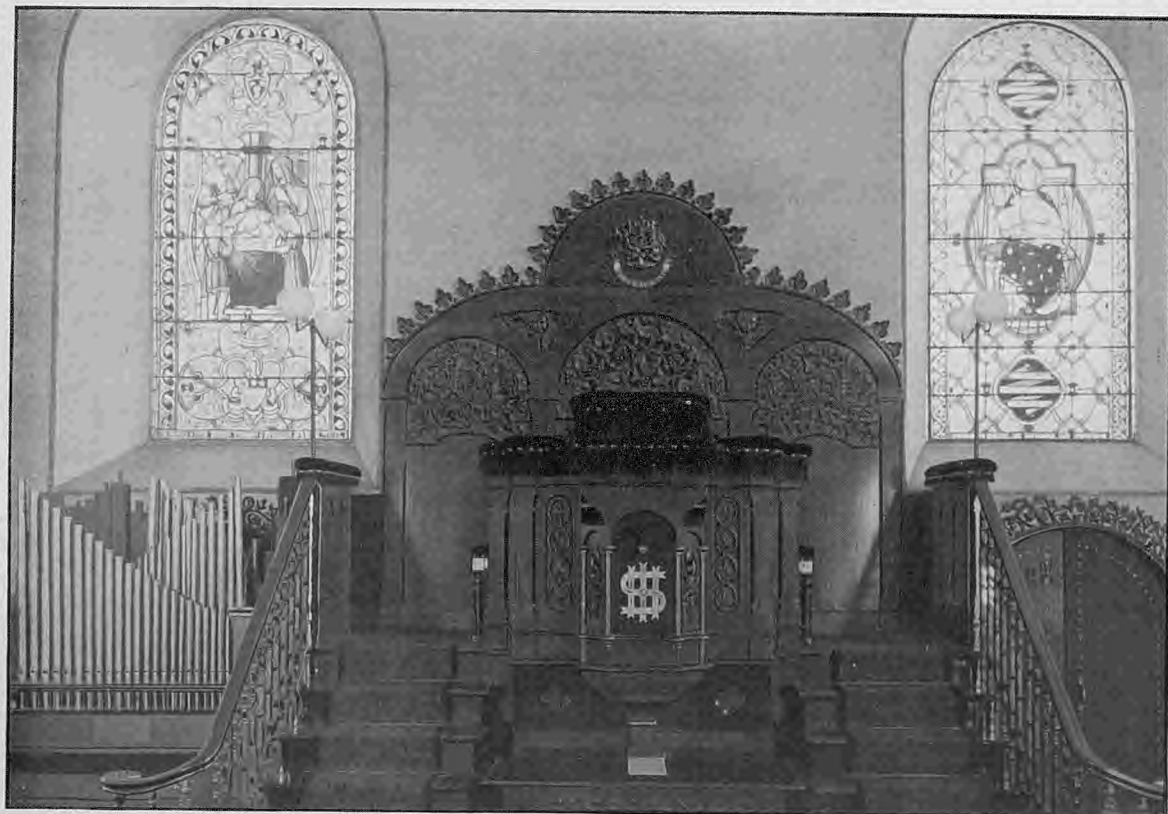
1876—Episcopal Chapel—Rev. George Chader, M.A., clergyman.

ASSISTANT AND SUCCESSOR.

1877, April 1—Read letter from the Rev. Mr Forrester, of West Linton, applying for an assistant and successor. The Presbytery, having considered the letter, appointed Mr Kelly (Newlands) to preach at Linton on Sabbath next, and after

Fergusson Memorial Window.

Congregational Window.



PULPIT, LINTON KIRK.

Carved by Mrs Allan Woddrop, of Garvald.

Burning bush in the centre; cherubs' heads and wings expanded in the two small panels beneath; the larger panels are of grapes and vine leaves in the centre, and ivy in the two side ones; the whole surmounted with a border of fleur-de-lis. On the front of the pulpit the long, narrow panels are of scroll work; and those on each side of I.H.S. are of lilies and foliage.

divine service, to cite the parishioners and all concerned to appear before the Presbytery at next meeting, with certification that the above letter has been received, and that the Presbytery will then proceed to dispose of the application therein contained.

1877, April 23—The edict which Mr Kelly, of Newlands, was appointed to serve in the church of West Linton was returned duly executed. Parties were then called, but no compearance was made. The Presbytery then proceeded to consider the request of Mr Forrester, minister of West Linton, that sanction should be given to the appointment of an assistant and successor to him in the charge of West Linton. And having considered the whole question, and that on account of age and infirmity Mr Forrester is unable to discharge the ministerial office, and being of opinion that the allowance proposed to be made to the assistant and successor is adequate, the Presbytery resolved to grant the leave craved for in Mr Forrester's letter of the 29th ult. Mr Kelly, of Newlands, was appointed Moderator of Linton Kirk-Session, and Mr Murray, of Eddleston, was appointed to preach there on Sabbath, 6th May, and after divine service to make intimation of the above resolutions, and to publish the notices required under the Assembly regulations. Patronage having been abolished, proceedings began with a view to the election of an assistant and successor.

1877, June 12—At Peebles—There was laid on the table a certified roll of the congregation of West Linton.

1877, June 29—At Peebles—This was a *pro re nata* meeting, called and held in the County Buildings, Peebles, for the purpose of considering applications from the Congregational Committees of West Linton and Drumelzier with reference to the hearing of candidates for these parishes. There was produced a letter from the Secretary of the Congregational Committee of West Linton, craving the use of the pulpit on the following Sabbaths, 1st, 8th, 15th, 22nd, and 29th July, and on Sabbath the 12th August, for the purpose of hearing candidates for the vacancy. The Presbytery hereby grant the use of West Linton pulpit as craved.

1877, July 10—At Peebles—Laid on the table an abstract of the proceedings of last meeting of Synod. Mr Kelly, of Newlands, was appointed to preach and celebrate the communion at West Linton, on Sabbath, August 5, and Mr Murray, of Eddleston, to conduct the services on the Fast Day, and Mr Milne, of Kirkurd, on the evening of Communion Sabbath. Supplies for West Linton—August 19, Mr Milne, of Kirkurd; September 2, Mr Campbell, of Lyne.

MR SAMUEL M'LINTOCK APPOINTED ASSISTANT AND SUCCESSOR.

1877, August 31—There was produced the minute of appointment of Mr Samuel M'Lintock, assistant at St Bernard's, Edinburgh, to be assistant and successor to the Rev. Alexander Forrester at West Linton. Mr Campbell, of Lyne, was appointed to intimate, after divine service at West Linton, on Sabbath next, that the Presbytery will meet there on Wednesday, September 12, for the purpose of examining and judging of the appointment.

1877, September 12—At West Linton Church—The notice calling this meeting

was returned endorsed as having been duly given, whereupon the Presbytery proceeded to examine and judge of the appointment of Mr M'Lintock as assistant and successor to the Rev. Alexander M'Caul Forrester, minister of West Linton.

CALL TO MR M'LINTOCK.

There was produced the call to Mr M'Lintock, signed by 111 persons; also, an extract of his license by the Presbytery of Edinburgh; a certificate in his favour by several members of that Presbytery; and a letter of acceptance from Mr M'Lintock. All the above documents were considered and unanimously sustained. The Presbytery agreed to sustain the call to Mr M'Lintock to be assistant and successor at West Linton. The Presbytery then prescribed the following documents to Mr M'Lintock:—Exegesis, *An Jesus fuerit verus Messias?* Greek exercise and addition, St John i., 1-3. Homily, Job xiv., 14. Lecture, Matthew xiii., 31-32. Popular sermon, Matthew xviii., 3. The Presbytery appointed Mr M'Lintock to appear before them to-morrow and deliver the same, and to undergo his trials according to the laws of the Church. Next meeting at Peebles, to-morrow, September 13. JOHN MILNE, of Kirkurd, *Moderator*; ALEXANDER J. MURRAY, of Eddleston, *Clerk*.

1877, September 13—The Presbytery appoints the ordination of Mr M'Lintock, within the Church of West Linton, on Thursday, the 27th, Mr Wallace of Traquair to preach and preside. Mr Macvicar at Drumelzier, and Mr Murray at Linton to preach on Sabbath and serve the edicts. JOHN MILNE, of Kirkurd, *Moderator*; ALEX. J. MURRAY, of Eddleston, *Clerk*.

MR M'LINTOCK ORDAINED SIXTEENTH MINISTER.

1877, September 27—*At Church of West Linton*—The edict appointing the ordination of Mr M'Lintock to take place this day was returned as having been duly served. And all concerned having been three times called, no one appeared to offer any objection to the life or doctrine of Mr M'Lintock. The Moderator then went into the pulpit and preached from Galatians vi. and 14, and after divine service he put to Mr M'Lintock all the questions appointed to be put to those about to be ordained, to which Mr M'Lintock gave satisfactory answers. He was then by solemn prayer and laying on of hands of the Presbytery set apart to the office of the holy ministry, and ordained assistant and successor to the Rev. Alex. M. Forrester in the pastoral charge of the parish of West Linton. The brethren then gave him the right hand of fellowship, being joined by the Rev. Mr Marjoribanks, of Stenton, Mr Smith, of Kirknewton, Campbell, of Foulden, and Callender, of Stobhill. Thereafter the Moderator addressed suitable exhortations to the minister and people, and at the close of the service Mr M'Lintock signed the formula in presence of the Presbytery.



Rev. S. M'LINTOCK.
(Photo by Alex. Mathieson.)



Mrs. M'LINTOCK.

1877.

The Ministry of Samuel M'Lintock.

Sixteenth Minister. Assistant and Successor to the Rev. A. M. Forrester from 1877 to 1883; thereafter sole Minister. Church of Scotland Presbyterian.

SAMUEL M'LINTOCK was born on the 19th May 1850. He studied at the University of Edinburgh, and was licensed by the Presbytery of Edinburgh on May 11, 1876. He became assistant to the Rev. Dr Smith, Kirknewton; also to the Rev. Mr M'Murtrie, St Bernard's, Edinburgh. Patronage having been abolished in 1874, Mr M'Lintock was elected by the members and adherents of the church of West Linton assistant and successor to the Rev. A. M. Forrester, on August 31, 1877. He received the call on September 12. He was ordained on September 27, 1877. On the 17th August 1897 Mr M'Lintock married Margaret Bryce Gunn.

1877-1881—Episcopal Chapel—Rev. David Preston, B.A., clergyman.

1878, March 6—A Presbyterian certificate to be given to Mr J. M. Johnstone, lately assistant at West Linton.

1879, May 13—On this date begins the fifth volume of Linton Kirk-Session records. The Rev. Samuel M'Lintock is found as minister, assistant and successor to the Rev. Alexander M. Forrester. Along with the elders, there are deacons in the Kirk-Session at this date. Almost all the entries at this time are those of cases of discipline.

1880, May 2—The congregation to be invited to submit names to the Session from which they may elect additional elders.

1880, June 23—Miss Jane Porteous Fergusson, of Broomlee, to be thanked for the table presented to the church by her.

1880, July 22—The Session met to hear objections, if any, to those members of the church proposed for the eldership; no objectors compeared when summoned three times from the church door.

1880, July 25—The new elders duly ordained.

1882-1907—Episcopal Chapel—Rev. W. Fancourt, M.A., clergyman.

DEATH OF REV. A. M. FORRESTER.

1883, April 9—The Rev. Mr Forrester deceased. He was ordained in 1836. He had been for forty-seven years minister of Linton. The benefice was held by Mr Forrester and his father for ninety-three years.

1883, April 12—At Manse of West Linton—Certain of the brethren met there upon the funeral of the late Alexander M'Caul Forrester, of West Linton, who died upon the 9th. The Clerk was instructed to enter the death in the separate

register, and to intimate the same to the Ministers' Widows' Fund. J. L. BOOTH, of Stobo, *Moderator*; ALEXANDER J. MURRAY, of Eddleston, *Clerk*.

1883, *Sabbath, April 14*—On this day the services in the Parish Church were conducted by the Rev. George Marjoribanks, B.D., minister of Stenton, formerly assistant to the late Mr Forrester. The text was taken from the 13th and 14th verses of the fourth chapter of I. Thessalonians—"But I would not have you to be ignorant, brethren," &c. At the close of his sermon, Mr Marjoribanks paid the following tribute to the memory of Mr Forrester:—I have no doubt that while I have been putting these truths before you, your minds have been largely occupied with the specially solemn circumstances under which I have been called to address you to-day. Since last you met within these walls, he whose ministry among you extended over well-nigh half a century; he, the last of a race of ministers who could trace their ancestry back almost to the Revolution Settlement, has gone down to the grave in a good old age, like as a shock of corn cometh in his season, ready to be gathered into the garner of the Lord. It is not my intention on this occasion to occupy your time by attempting to give any lengthened record of the late Mr Forrester's labours among you, or even of the main features which characterised his long ministerial career. Even were this expected of me, I am not in a position to do so, for I must ask you to bear in mind that from the time I was appointed his assistant in July 1866 he ceased to take any very prominent part in what I may call the more active duties of the parish, confining himself chiefly to the ordained work, which it was not then in my power to discharge. The duty therefore which I feel to be laid upon me to-day is rather to try and recall to your minds, as I desire to do to my own, some of those features of his character which impressed themselves upon me during the comparatively short period in which I was associated with him, first as his assistant, and subsequently as assistant and successor. I have no doubt that you will appreciate the truth of what I am about to say, namely, that it is not always the case when a first assistant is appointed in a parish that he finds his parochial duties, and especially his relations with the minister, to be uniformly easy and agreeable; and more particularly is this likely to be true when, as in the case of Mr Forrester, the minister is suffering, as he was, not merely from failing strength, but from other bodily infirmities which exercised at times a peculiarly depressing effect upon his mind and temperament. In these circumstances it is not much to be wondered at if a clergyman, who has long been accustomed to his own particular way in the management of his parish, and thinking that way doubtless the best, takes rather unkindly to newer methods of thought or of action on the part of his assistant. I can only say that such was not my experience of the late Mr Forrester. I am unwilling thus to speak of myself when I am here to-day to speak of him, but it is only by personal references and recollections such as these that I am able to reproduce those features of his character which struck me most, and which permanently impressed my mind with a sense of his genuine goodness of heart and kindness of disposition. And I desire to say now, in a single sentence, that from first to last my relations with him were of the most pleasing character, and that the kindness which I received from him, and from her who now mourns his loss, as well

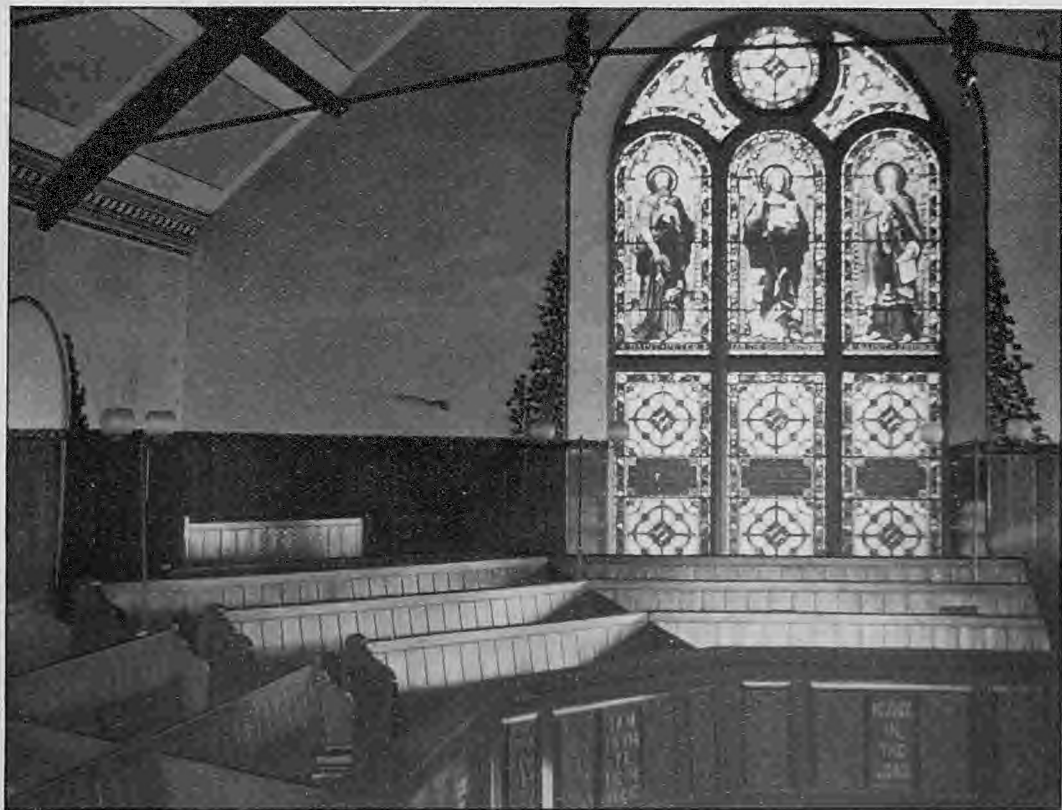
as from the other relatives and friends of the family, was far beyond what it will ever be in my power to repay. I have just spoken of the relationship in which I, and others since, stood to Mr Forrester, first as his assistant and afterwards as assistant and successor, and, while I have been stating my own experience, I am sure I have been expressing the experience of those who occupied a similar position. There was another feature in regard to Mr Forrester which struck me from the very first, and to which I desire to refer in passing, and that was the feeling of respect and esteem entertained for him by his brethren of the Presbytery of Peebles. I know no better test of what a man is at heart than this, and I should say that in his case these feelings of mutual regard were exceptionally marked. His brethren not only appreciated, as I certainly did myself, that quaint and playful humour which, when in fair health, he was wont to indulge in, and which in his best days must have been still more characteristic, but they also felt that in him they met with true brotherly sympathy, and with a piety which, if it was unostentatious, was on that account all the more deep and genuine. Besides, there were other features in Mr Forrester's character which helped thus to attract his brethren and others towards him. Though never coming prominently to the front either in Church Courts or in public affairs, there was about him a shrewd sagacity and a clearness of judgment which rendered his advice peculiarly valuable. He was not hasty, and he was above prejudice. His long experience and his powers of observation gave decided weight to his opinion, which was always expressed without self-assertion, and with a singular readiness to hear what others had to say upon the subject. And this is saying a good deal, for how many do we meet with who are far too anxious to impress others with a sense of their own superior wisdom, however little of that quality they may happen to be possessed of. In regard to his own relations with his own congregation and his parishioners generally, I said at the outset that I was not in a position to speak fully. But during the time I officiated here I saw sufficient to assure me that in the days of health and vigour his ministrations must have been most faithful, and that he had striven to discharge his duties to the utmost of his powers. You know well how kind and attentive he was to the poor and sick, and I can testify that many cases came under my own observation in which his left hand knew not what his right hand was doing. How quietly and patiently he bore the heavy burden of increasing infirmity you know. And even when flesh and heart were fainting and failing, one met with the old cheery smile and word of hearty welcome. No doubt he had much to be grateful for. Rarely does it happen in the case of a minister that when his health and strength give way he is still able to make ample provision for the discharge of all the duties of the parish without either relaxing the hand of charity or depriving himself of those comforts of which old age stands so much in need. Above all, there was great cause of thankfulness in the fact that he had in his partner in life one who not only took an active interest in everything affecting the welfare of the parish, but whose devotion to him was above all praise. All this, however, he himself fully realised, and was, I believe, truly grateful for it. And now that he has gone to that rest for which he was beginning to sigh, I need hardly ask for her of whom I have just spoken your warmest sympathy and your earnest prayers. You

are well aware that her circumstances at this time are peculiarly trying, seeing that owing to a serious and unfortunate accident, the state of her own health renders this blow doubly painful. May God Himself comfort her in her great sorrow, making His grace sufficient for her, and perfecting His strength in her weakness. And now I must draw to a close, but I cannot do so without expressing to you as a congregation, and to the parishioners generally, how highly I appreciate the fact that I have been asked to discharge this duty this day, painful though that duty has necessarily been. I feel that some older friend and co-Presbyter of Mr Forrester's would have been better able to have performed that duty than I have been; but perhaps it was not out of place that I who first assisted him when he began to feel the need of rest, should come back to pay this humble tribute to his memory, when his long life's work is done. May I now claim for him who succeeds to the full ministerial charge that sympathy and support which I uniformly experienced at your hands. He needs it, I assure you, more than ever, because while in one sense his duties will be much the same, still there can be no doubt that the position which he now occupies must bring with it additional responsibility, and from what I know of him, and of you, I feel sure that this appeal will not be made in vain. In conclusion, let us all remember that "The night cometh when no man can work." There are many of us here present who are forcibly reminded of this truth to-day. He of whom I have been speaking was spared in the providence of God to a good old age, while many who were present in this Church on that day when I was ordained among you, and these much younger and stronger men, have been called long before he was, to rest from their labours. That great and distinguished surgeon, Sir William Fergusson, whose name will be handed down to your children's children as one of whom they and this place and neighbourhood may well feel proud; my own respected father; my uncle, Dr Cook, of Haddington; Mr Charteris, of Newlands; besides many other prominent and leading members of this congregation,—they also have fallen asleep. But for them also we sorrow not as those who have no hope. Yea, rather, brethren, our hope for them, as for our late departed brother, is that as "We believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

1883, April 18—Pebbles—It was remitted to Mr Wallace, of Traquair, to prepare a minute expressing the regret of the Presbytery at the death of their late brother, the Rev. A. M. Forrester.

1883, April 22—Expression of regret by the Session at the death of the Rev. A. M. Forrester, senior minister, which occurred on the 9th inst.

1883, May 2—The Presbytery agreed to record the following minute, prepared by Mr Wallace, of Traquair:—"The Presbytery desire to express their sincere regret at the death of the Rev. Alexander M'Caul Forrester, late minister of West Linton, and to place on record the high esteem which they entertained for him both as a Christian minister and a kind personal friend. Mr Forrester was endeared to many by his amiable character and by his life of quiet and unobtrusive piety. In 1836 he succeeded his father in the pastoral charge of West Linton, and by his decease on the 9th April last, the sacred tie which connected the family with the parish for a period



FORRESTER MEMORIAL WINDOW.

St. Peter The Good Shepherd. St. John.

(See page 179).

Carved panels on the Galleries and foliage round the Windows,
by Miss Jane Porteous Fergusson of Broomlee.

of ninety-three years has been sundered. As a proprietor also in West Linton, Mr Forrester was peculiarly interested in the district, and ever anxious to promote the temporal and eternal well-being of the people among whom he lived to an advanced age. The Presbytery mourn the sad blank which his removal has occasioned, and take the opportunity of testifying their respect for one whom they regarded as their venerable father and head."

1883, May 3—The purpose of this meeting was the setting on foot petitions against Mr Dick Peddie's Bill for Disestablishing the Church of Scotland.

1883, June 10—Disposition by the Rev. A. M. Forrester, in favour of the Kirk-Session of West Linton, of female and infant school buildings at West Linton, dated 27th September 1882. The Session agreed to accept the same.

1883, July 13—The Kirk-Session authorise the Moderator and Session Clerk to receive and discharge a bequest of £500 by the Rev. A. M. Forrester on account of the female school; and also authorise the Treasurer to invest the said legacy, when received, in the Clyde Trust.

1885, January 17—£2 10s to be contributed towards the Presbytery Hall at Peebles, at the Parish Church there, and a collection to be taken up afterwards.

1885, October 26—Communion roll revised. 302 members on the roll.

1885, December 20—List of recipients of coals.

1887—Jubilee of Queen Victoria.

1889, April 14—Congregation to worship in the Public Hall during the cleaning and painting of the Church.

1889, September 1—Considered circular from the Education Department regarding free education in so far as it affected the Kirk-Session School. The Moderator read the circular, and thereafter the Session agreed that fees should not be charged in the school up to and including the fifth standard.

1890, August 24—Discussion anent the formation of a Church Defence Society. Church defence meeting to be held in the Public Hall on September 9.

1890, November 24—272 communicants on the roll.

1890—The stained glass window in the gallery, with the three figures, St Peter, the Good Shepherd, and St John, was erected to the memory of the Rev. Alexander Forrester, minister of the parish of West Linton from 1790 to 1836, died 29th May 1836, and Charlotte M'Caul, his wife, died 1825; John Forrester, W.S., died 11th September 1882, and Lilius Cowan, his wife, died, 26th August 1880; and the Rev. Alexander M'Caul Forrester, minister of the parish of West Linton from 1836 to 1883, died 9th April 1883, and Janet Cowan, his wife, died 17th April 1892 (added later), by Mrs A. M'Caul Forrester, Mrs Sholto Douglas, and Mrs Kelly. At the foot of the window are inscribed the words "Holiness becometh Thine House, O Lord, for ever."

[*1891*—Formation of the Layman's League (open to adherents of every kind of church), for the defence of the Church of Scotland from disestablishment and disendowment.]

1891, *March 14*—First annual choir festival held in Peebles Church. The choirs of churches within the bounds of the Presbytery took part.

1891—Population, 1005.

1892, *April 19*—The Session resolve to discontinue the female school at West Linton, and obtain consent from Mr Alexander Sholto Douglas, W.S., nephew-in-law of Mrs Forrester, widow of the late minister, to do so. To be discontinued after 1st August 1892. Mrs Forrester died about the date of this resolution. She left £50 to the minister and Session for sessional purposes. Considerable correspondence follows upon the offer of the Kirk-Session to transfer the female school building, also the female teacher's house, also the legacy of £500 from the late Mr Forrester, all to the School Board of West Linton. The conveyance was subject to the use, reserved by the Session, of the buildings on Sundays for a Sunday School, and at other times also when not required by the School Board. The Scottish Educational Department could not sanction the Linton School Board taking over the subjects on those conditions. Later, it is inferred from the minutes that the school buildings became the Parish Church Hall.

COMMUNION CUPS.

1893, *February 2*—The Moderator intimated that Miss Martin, a member of the congregation, had presented to the church two solid silver communion cups. The Kirk-Session gratefully accepted them, and thanked Miss Martin. Measurements—Depth of bowl, two and five-sixteenths in.; height, eight in.; diameter of foot, four and one-sixteenth in. Weight—38 oz. 10 dwt., quality sterling. Inscription—"Presented to the Church of West Linton by Helen Martin. —1892." The cups were made by Messrs Mackay & Chisholm, Edinburgh.

1894, *November 11*—Agreed to raise the sum of £4 privately as the proportion that West Linton is assessed by the Presbytery towards the fuller endowment of the parish of Kirkurd. Alterations in process of being carried out upon the church hall, paid for partly with a portion of the £50 left by the late Mrs Forrester for sessional purposes.

1894, *December 19*—277 members on the communion roll.

[1897—Diamond Jubilee of Queen Victoria celebrated.]

1898, *January 3*—Payments to non-parochial poor; also expenses of coals for the poor are taken out of the Forrester endowments.

1898, *May 13*—Voting on the question of instrumental music in divine service had taken place; the scrutiny of cards revealed for instrumental music, 126; against, 99; no response, 69. Resolved to delay the matter in the meantime.

HALL FOR CARLOPS.

1898, *May 23*—Offer by the two daughters of the late Mr John Forrester to provide at Carlops a church hall for the use of the Parish Church of West Linton, for

holding services, &c. This offer was gratefully accepted by the Kirk-Session. The proposed hall is to be formed by the conversion of the old school, &c. The donors were Mrs Kelly, widow of the minister of Newlands, and Mrs Sholto Douglas.

ORGAN.

1900, February 1—Cases of discipline henceforth to be recorded in a book apart from the records of the Kirk-Session. Proposal considered and agreed to by the Kirk-Session that a memorial to the late Miss Fergusson of Broomlee be placed within the church, and that it take the form of an organ. The Kirk-Session agree to introduce instrumental music into the church; and to call upon the congregation for any objections to the proposal.

1900, April 12—A copy of assigment and deed of constitution in favour of the Kirk-Session of West Linton of lease of ground at Carlops and hall to be erected thereon was presented to the Presbytery; and the Clerk was instructed to convey the grateful recognition of their generosity to Mrs Douglas and Mrs Kelly, daughters of the late Mr John Forrester. An application to the Home Mission from West Linton for a grant was attested. This was towards the expenses of mission work among the navvies engaged at waterworks in course of construction.

1900, Sunday, May 22—The minister intimated from the pulpit that practically no objections to the introduction of instrumental music had been intimated to the Kirk-Session.

[*1900, October 31*—The U.P. Church of 1847 and the Free Church of 1843 united under the name of the United Free Church.]

QUEEN VICTORIA DECEASED.

1901, January 27—Memorial services in connection with the decease of Queen Victoria. The Rev. S. M'Lintock occupied the pulpit of the Parish Church, which, in addition to all the galleries, was draped in black. The congregation wore mourning. His text was taken from Revelation xiv., 13—"And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." At the close of his sermon, Mr M'Lintock said—Thoughts such as these crowd our mind to-day as we are assembled under the shadow of the greatest sorrow that can befall a nation. Death has entered the palace, as it has often done throughout the long and prosperous reign of our beloved Queen Victoria, the great and the good, and has robbed it of Her Majesty's illustrious person and gracious presence. She, whom all nations have honoured, loved, and revered, and whose name has been a household word throughout her vast dominions, rests in the silent chamber of death. With the suddenness of an electric flash the sad news of her serious illness only ten days ago sped over the land, awakening the keenest interest, the most sympathetic feelings, and most devout prayers for her restoration, only to be followed as quickly with the sadder news of her

departure to that bourne from whence no traveller returns. Her demise is an irreparable loss to the islands and great empire over which she ruled for more than sixty-three years, and to the whole civilised world. What she was in her private person, inestimable character, exalted station, in her home and in her Court, and to her own and to other realms, it will take volumes of history to recount. To say that she was the greatest monarch who has ever sat on the British throne or wielded the sceptre, that her reign is a record reign, that the Victorian era is an unsurpassed era, and that the epoch which has been closed in the nation's annals has never been excelled in material, mental, moral, and religious progress, is only to indicate the magnitude of her influence and the extent of her sway over a loyal and loving people. What has made her the object of universal admiration, reverence, and affection are her fine disposition, her womanly and tender sympathy, her gracious demeanour, and her queenly mien. Her life has been incomparable and peerless in all its relationships as daughter, wife, and mother, and in all its phases in Court, State, and realm. What the nation, the empire, and the world owe to that life the future will alone reveal. It has exalted the name of sovereign, added lustre to royalty, and adorned the throne with the glory of an irreproachable and exemplary character. Her Majesty's marvellous virtues, sublime qualities, wondrous attainment in culture, wisdom in matters of State, and beneficent rule have done much to raise the women of this and other lands to those positions of importance, honour, and trust, which many of them now occupy. Had she been an incapable sovereign, an unfaithful wife, a heartless mother, or a frivolous and fashionable woman, the place of woman among us would still have been little better than that which she filled in ancient Greece or Rome. But it was ordered otherwise. We thank God that in His good providence when Victoria ascended the throne it was by the grace of God, and that His favour shone on and followed her to the end. Hers was a Christian faith, deep-rooted in the soul, which nobly endured the shock and test of innumerable trials, in the loss of the Prince Consort—the best of husbands and the most gifted of men—in the bereavement of dear and honoured children, and in the arduous labour of administration, and the oft severe vicissitudes which have fallen on the onward course of the State. Long will she reign, though hid from mortal eyes, in her people's hearts, and the love and loyalty which she has evoked by her warm interest in her people's weal and woe will never be forgotten, and will assuredly descend to her worthy son and successor, King Edward, to her children and children's children, for the sake of her blessed and revered memory. Oh, most gracious and illustrious of Queens, sovereign of all sovereigns who have worn a crown, most devoted of daughters, most faithful of wives, most affectionate of mothers, most trustful of Christians—beloved, revered, and admired over all empires—the highest panegyric and the brightest and best eulogium our hearts can offer to thy immortal memory to-day is heard through the voice from Heaven saying, "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Amen.

1901, *Saturday, February 2*—A joint service in connection with the funeral of the Queen was held in the Parish Church, when devotional exercises were

conducted by the Rev. Mr M'Lintock and the Rev. Mr Kinloch, of the U.F. Church. Psalms and hymns suitable to the occasion were sung. The services were solemn throughout. The congregation was large. The "Dead March" from "Saul" was played.

1901, *March 10*—Sir James R. Fergusson of Spitalhaugh presents to the Kirk-Session the picture, "For Christ's Crown and Covenant." Accepted gratefully.

THANKSGIVING FOR PEACE ON THE CONCLUSION OF WAR IN SOUTH AFRICA.

1902, *June 8*—In the Parish Church at the forenoon service there was prominent through the whole the sentiment of thanksgiving for the restoration of peace in South Africa. The Rev. Mr M'Lintock chose as his text Psalm cxxiv., 6—"Blessed be the Lord, who hath not given us as a prey to their teeth." In discoursing on the text, the preacher gave many reasons for thankfulness for the termination of the war, and drew many lessons which ought to be learned as to the responsibilities incurred. In the evening a united peace thanksgiving service was held, when there was a very large attendance. The proceedings were opened with praise, after which the Rev. J. M. Kinloch offered a solemn and impressive prayer, and read the 46th Psalm and other suitable passages of Holy Scripture. The Rev. G. W. Taylor, M.A., Carlops, then delivered a suitable address from Psalm ciii., 1, in which he dwelt on the great reasons for thankfulness to our valiant soldiers, but above all to Almighty God for His goodness in bringing the terrible war to a close. He dwelt fully on the great honour conferred on Britain, and the corresponding responsibilities which were laid upon the people. The meeting, which was of a very interesting character, was closed with devotional exercises, led by the Rev. S. M'Lintock, and the singing of "God Save the King."

1902, *June 26*—Intercessory services on behalf of King Edward, prostrated by dangerous illness on the eve of the date fixed for his Coronation.

THE CORONATION OF KING EDWARD.

1902, *August 10 (Sunday)*—In the evening divine service was celebrated in the Parish Church. It was of a conjoint nature, and was conducted by the minister of the parish, along with the clergymen of the United Free congregations. The preliminary devotional exercises were conducted by the Rev. G. W. Taylor, M.A. (of the United Free, formerly Free Church, Carlops), who also read the lessons from the Old and the New Testaments. The sermon was preached by the Rev. J. M. Kinloch (of the United Free Church, Linton, formerly Associate Burgher and United Presbyterian). He said:—On the present occasion we rejoice to join with others in giving a hearty welcome to King Edward of Great Britain and Ireland, Emperor of India. Long and happy may he reign, long may he enjoy the affection of a loving and united people, long may he hear the refrain of the National Anthem resounding through the land, "God save the King." On him and on his royal consort, Queen Alexandra, of whom we are justly proud, we invoke Heaven's richest blessing to descend, and pray that they may be long spared to each other and to the nation, and

that as they have yesterday received the emblems of sovereignty each of them may at last receive the crown of glory which fadeth not away. Yesterday was indeed a joyous day throughout the land, and in our far-off colonies and dependencies; and not only a time of joy, but an occasion of devout thanksgiving as well for the spared life and restored health of our Sovereign. Lately we have been giving thanks to God that peace has been restored in South Africa, and in this there is to-day matter for special jubilation. Sad indeed would it have been if, whilst throughout Britain's vast dominions there was great and general rejoicing because of the King's coronation, our armies had still been exposed to the perils of war. But greatly does it add to the joy of the nation on such an auspicious occasion that our new Sovereign receives his crown at a time when peace prevails. And in the prosperous state of the country, together with the great advance which has been made of late years in commerce, in literature, in science, and in art, in so many things that are calculated to benefit the human race, in the increased facilities for travel and communication with distant parts of our own and distant lands, in the means of saving human life, in the general diffusion of knowledge, in the increased circulation of the Bible, and the numerous books that make us better acquainted with the sacred volume, in the spread of missionary enterprise to the most distant and most barbarous parts of the world, we see abundant cause for rejoicing. If, as a nation, we have much to deplore and much that is fitted to humble us, if we cannot forget or think lightly of the evils that still exist—some of which are more disastrous than the ravages of war—we have reason also for joy that King Edward has come to his throne at a time which is fraught with greater advantages than any that has preceded it. The tendency of the age is progressive, and by being the patron of all that is noble and virtuous and sacred, he will give an impetus to the extension and maintenance of "that righteousness which alone exalteth a nation," the like of which the world has never seen. We anticipate great things from a reign so auspiciously begun, and so full of promise, and we rejoice in the many indications given that the King's great desire and endeavour are, and will be, to promote the highest welfare and happiness of his people. If the exalted position which our Sovereign is called to occupy gives occasion for joy, we cannot forget that it also imposes duties at once onerous and responsible. The vast extent of territory, greatly increased by the recent war, to which his dominions extend, the immense number of subjects over whom he reigns, the great diversity in clime and colour and language, in habits and tastes and dispositions, that has to be encountered, renders it a task of no ordinary magnitude. But if the King has duties to discharge to his subjects, let it not be forgotten that the obligation is mutual. We too have duties incumbent on us which, if generally and faithfully performed, will do much to lighten his burden. By the honour which his subjects pay to him on all suitable occasions, by their loyal attachment to his person and throne, by their willing co-operation with him in everything that tends to the promotion of peace and the honour and well-being of the State, they will do much to promote his honour and happiness. To the Father in Heaven, in whose hand is the King's heart, let the prayer ascend as it does this day from the hearts of millions of loyal subjects—



COMMUNION PLATE, LINTON KIRK—(Photo by Alex. Mathieson).

TWO CHALICES—"Presented to the Church of West Linton by Helen Martin, 1892."

TWO CHALICES—"In Ecclesiam Lintonensem, 1702."

TWO FLAGONS—"Presented to the Church of West Linton in Commemoration of his Semi-jubilee as Minister, by the Rev. S. M'Lintock, 1902."

TWO PEWTER FLAGONS—"This belongs to the Kirk Session of Linton."

And ever give us cause
To sing with heart and voice,
God save the King!"

The minister of the parish, the Rev. S. M'Lintock, conducted the closing portion of divine service.

CELEBRATION OF THE SEMI-JUBILEE OF THE REV. S. M'LINTOCK.

1902, *December 19 (Friday)*—On this occasion the congregation presented the minister with a purse of sovereigns. When asked what form this testimonial was to take, Mr M'Lintock, with the remembrance of twenty-five years' ministry uppermost in his mind, asked himself—How is this ministry to be dedicated? "It is of God's goodness I am spared, said I, and having long had a desire in my heart to perform an act of consecration of my ministry, and, when this opportunity occurred, remembering my desire, my first duty to God was to lay upon His altar a token of thankfulness. Accordingly I resolved to present two silver communion flagons, which bear the following inscription:—'Presented to the Church of West Linton, in commemoration of his semi-jubilee as minister, by the Rev. S. M'Lintock. —1902.'" In conclusion, Mr M'Lintock said that had he not been well cared for in the home his ministrations might not have been either so successful or so acceptable. He thought that two persons deserved souvenirs of the occasion, and accordingly he proposed presenting his wife and his sister with gold brooches.

LEGACY.

1903, *December 24*—Discussion anent a legacy from Mrs Cathcart, wherewith a working-men's institute for West Linton may be erected. Nothing definite decided upon, owing to the decease of one of the trustees in Edinburgh.

1904, *January 15*—After hearing parties fully in the First Division, the Court of Session considered it to be for the interest of the Cathcart benefaction that they should sequester the trust, and appoint a judicial factor, which they have done.

1904—Lengthy correspondence anent the Cathcart legacy for founding an institute to be called the Graham Institute (Graham was Mrs Cathcart's maiden name). The Parish Council and the minister and Kirk-Session are the two bodies charged with the carrying out of the conditions of the trust. But in view of the various differences of opinion thereanent, the Kirk-Session meantime is declining to take any part in the administration of the trust.

1905, *February 2*—The Kirk-Session finally undertakes the management of the proposed Graham Institute, on being assured that after the buildings are erected there are sufficient funds over to yield £20 per annum towards its upkeep.

1905, *February 26*—The public laundry sold for £430 for conversion into the Public Hall. The Parish Council of West Linton are to take no further action in the matter of the Graham Institute.

(No further entries made at this date in the Kirk-Session book.)

EPISCOPAL CHAPEL OF ST MUNGO.

1907—Rev. John Smith Begg, M.A., appointed clergyman. He graduated M.A. at Edinburgh University in 1896. He held a travelling scholarship in 1897. He was ordained deacon in 1900, and priest in 1902, by the Bishop of Lichfield. His previous charges were:—St Peter's, Walsall, 1900; Berkwich-with-Walton, Staffs, 1902; Holy Trinity, Stirling, 1904; diocesan missionary and superintendent, Argyll and the Isles, 1905. The patron of the church is the proprietor of Medwyn. The stipend is £150. There is an endowment of £1660. There are seventy members, and forty-four communicants included therein. Finance:—Clergy Fund, £63; Home Mission, £9; Education, £14; Foreign Missions, £16—total, £102. The church was erected about the year 1851.

STATISTICS FOR 1908.

1908—Number of communicants on the roll on 31st December, 320. Number of baptisms, 16. Number of elders, 4. Communicants who partook once, 254. Total ordinary collections, £58 7s 8d; for the Schemes of the Church, £47 4s; total Christian liberality (including the above), £193 1s 8d.

1909, *January*—The ordinary collections amounted to £4 3s 8½d, and that on behalf of the Committee on Correspondence with other Reformed Churches, £2 15s. There was collected for the Jewish scheme of the Church the sum of £3, and for the Colonial scheme also the sum of £3.

1909, *February*—Holy Communion was celebrated on the first Sabbath of February. It was preceded by a sacramental fast-day on the 28th January (Thursday). Ordinary collections for February, £4 3s 4d; for Home Missions, £3.

1909, *March*—Collections—Ordinary, £2 6s 2d; for Aged and Infirm Ministers' Fund, £3 12s 6d.

1909, *April*—Ordinary collections, £4 0s 11d; Foreign Missions, £4.

1909, *May*—Collections—Ordinary, £5 6s 10d; Endowment Scheme, £3 10s.

1909, *June*—Ordinary collections, £4 17s 3½d; Colonial Scheme, £3.

1909, *July*—Ordinary collections, £6 17s 2½d; Social Work, £5; Christian Life and Work, £3.

1909, *August*—Holy Communion on the first day of August, preceded by divine service on the sacramental fast-day (Thursday). Ordinary collections, £8 12s 10d; for the Highlands and Islands, £3 10s. Every fortnight during the summer bouquets of flowers were sent by the Flower Mission to the parish of St Leonard's, Edinburgh.

1909, *September*—Ordinary collections, £7 2s 4d; Edinburgh University Missionary Association, £4.

1909, *October*—Collections—Ordinary, £3 5s 3d; Jewish Mission, £3.

1909, *November*—Ordinary collections, £2 19s 1d; Small Livings Scheme, £3.

1909, *December*—Collection for the Army and Navy Chaplains' Committee, £3.

STATISTICS FOR 1909.

1909—Membership at the close of the year, 325. Of these 18 were young communicants. There were 13 baptisms. The total ordinary collections amounted to £58 5s 9d; for the Schemes of the Church was collected £42; by the Women's Association for Foreign Missions, £19 4s; the total Christian liberality amounted to £201 3s 9d.

1910, January—Ordinary collections, £5 9s 8d.

1910, February—Collections—Ordinary, £4 1s 3d; Foreign Missions, £3.

1910, March—Ordinary collections, £3 6s 3½d; for Aged and Infirm Ministers' Fund, £3.

1910, April—Ordinary collections, £3 14s 2½d; Endowment Scheme, £3.

DECEASE OF KING EDWARD.

1910, May 6—King Edward died this day after a brief illness.

1910, May 8—On Sunday the pulpit and gallery of the Parish Church were draped in black, and a great number of the congregation came in mourning attire. The Rev. Mr M'Lintock chose as his text Revelation xiv., 13—"And I heard a voice from Heaven," &c., and taking particularly the last clause—"And their works do follow them," he said—Edward, by the grace of God, of the United Kingdom of Great Britain and Ireland, and of the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India, is dead. He was the eldest son of the late Queen Victoria and Prince Albert, and was born at Buckingham Palace on the 9th November 1841, and was at the date of his death, 6th May 1910, in his 69th year. From his infancy, as seen from the late Queen's "Journal," he was a promising child, and in his boyhood was a favourite of the nation. He owed much to his lamented father and mother in the early period of his life, and in his education and preparation for his exalted future. He was educated under eminent tutors, and under the supervision of the Prince Consort himself, on the Continent, and under the care of Dr Schmitz at the Edinburgh High School. His residence at Holyrood in those days gave him a connection with the citizens of Edinburgh which has ever made him popular and honoured in the Metropolis of Scotland. He also studied at Oxford and Cambridge, and from these Universities he received the degree of D.C.L. from the one, and LL.D. from the other. He was married, on 10th March 1863, to Princess Alexandra of Denmark, who is greatly beloved by the people of this land and its dependencies, and with whom the nation is in deepest sympathy in this sad day of bereavement. His position as Prince of Wales he occupied with great distinction, and in that capacity he executed numerous public and national duties, which fill no mean place in the history of our great and renowned Empire. His accession to the throne took place on the 22nd January 1901, on the close of the reign of the ever-lamented late Queen Victoria. His first words as King were prophetic of his brilliant reign, and were an honour to his heart and head as the devoted son of a great, good, and illustrious Queen Mother:—"I need hardly say

that my constant endeavour will be always to walk in her footsteps. In undertaking the heavy load which now devolves upon me, I am fully determined to be a Constitutional Sovereign in the strictest sense of the word, and as long as there is breath in my body to work for the good and amelioration of my people." On the occasion of his coronation, which took place on 9th August 1902, he repeated in similar terms the same resolve. That endeavour and determination he has carried out in his relation to other countries as well as to the whole British Empire and his subjects. He has not spared himself in his efforts for the good of the Commonwealth, and for the peaceful harmony of the world-wide nationalities. His Continental tours, in which he held friendly intercourse with the crowned heads and notables of Europe, has earned for him the lasting name of Edward the Peacemaker, a title well-merited. He has done what few other kings in history have done—lived in peaceful intercourse and friendship with the sovereigns of all lands, and been honoured with the affection and good-will of all kindreds of men. His loss to the nation at the present time is almost irreparable, and it will not only be felt in the State, the palace, and the lordly mansion, but in the homes of the poor, for his sympathy and charity, conjoined with the Queen's, were ever extended to the destitute and the suffering subjects of his vast realm. His end has come with startling suddenness, like lightning flash and thunder-clap upon the country, but it has come as a quiet and placid sunset to a life which was royal and kingly, and worthy of the highest place in the annals of kings. His name will long endure as a model ruler, the potentate of an Empire on which the sun never sets, the Peacemaker among nations, the promoter of art, literature, science, education, industry, enterprise, and all that makes for the progress and prosperity of the State, and of his wide-spread dominions, the beloved of all ranks and classes of the people, the friend of the poor, the sick, and the suffering, the defender and maintainer of the Faith, and the believer in the power of the Christian religion for the salvation and elevation of mankind, and for the spiritual and moral exaltation and stability of the nation, as evidenced in his regular attendance at worship and divine ordinances in the Royal Chapel of Windsor and in the Parish Church of Crathie during his residence at his Highland home. To-day there is great mourning in the royal palace, and our gracious, illustrious, and well-beloved Queen Alexandra is left in tears, and the Royal Family and Court are wearing the garments of sorrow. Our hearts are stirred with emotion and deepest sympathy for them, and their sad bereavement and great loss, in which we and the Empire also share. We earnestly and sincerely pray that the God of all comfort will comfort and sustain them, giving them grace to say, "Thy will be done, O Lord." "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

KING EDWARD'S FUNERAL.

1910, May 20—Business was almost completely suspended. Shops and hotels were closed for the greater part of the day, and the different congregations agreed to hold a joint memorial service in the Parish Church. The Rev. Mr M'Lintock was therefore assisted in the pulpit by the Rev. J. M. Kinloch, West

Linton, and the Rev. W. Frank Bruce, Carlops, whilst the Rev. J. S. Begg was one of the congregation. The Church was crowded, and the service throughout was most impressive. Prayers were offered by Mr Bruce and Mr M'Lintock, and Mr Kinloch read a few suitable passages of Scripture, the congregation joining in the psalms and hymns, the concluding one being "Now the labourer's task is o'er." The "Dead March" was played on the organ, and the congregation then quietly dispersed. The collection taken at this service was devoted to the Whitehaven Colliery Disaster Relief Fund, for which £10 was sent off by Mr M'Lintock.

1910, May—Ordinary collections, £4 12s; Colonial Scheme, £3 10s; Sabbath School excursion, £3 15s 10d.

1910, June—Collections—Ordinary, £3 18s 2d; for Jewish Mission Scheme, £2 10s.

UNITED FREE CHURCH, LINTON (FORMERLY ASSOCIATE BURGHER).

1910, June 15 (Wednesday)—Election of colleague and successor to the Rev. James M. Kinloch. By popular election Mr James G. Lunn, M.A., was appointed minister of the United Free congregation at Linton. Mr Lunn is a native of Edinburgh, and began public life in H.M. Geological Survey of Scotland. Thereafter he studied at the University of Edinburgh, where he graduated M.A. At the New College, Edinburgh, he was Rector Bursar; and later was missionary at Bo'ness. Thereafter he was assistant to the Rev. R. Mackenzie, M.A., Alloa.

1910, July—Ordinary collections, £6 12s; for Christian Life and Work Committee, £3.

1910, July 17 to 25—A great encampment of the Territorial Regiments was formed at Linton, and for nine days the village became a garrison town, with all the air and stir of a military dépôt. The camps were pitched at West Slipperfield, and included two tents connected with the Young Men's Guild, which formed centres of Church life and work connected with the camp. A picturesque and imposing scene was the dedication and presentation of colours to the 8th Battalion Royal Scots by the Secretary for War, Lord Haldane, and Sir Edward Tennant, Bart. (afterwards Lord Glenconner). Concerts and other entertainments given by the officers and men were held in the tents in the evenings; and at the close each night devotional exercises, attended by almost every man, were conducted. The Sabbath evening services were crowded, and were of a most impressive character. The closing service at the camp was presided over by the Lord Provost of Edinburgh. Addresses were delivered by the Chairman, the Master of Polwarth, Sir George Macrae, and others. The devotions were led by the Hon. the Rev. Arthur Gordon and the Rev. S. M'Lintock.

UNION OF WEST LINTON AND NEWLANDS UNITED FREE CHURCHES.

1910, July 19 (Tuesday)—At a meeting of the United Free Presbytery at Dalkeith, the Rev. Thomas Goldie, minister of the congregation of Newlands United

Free Church (formerly Mountaincross United Presbyterian Church), intimated his resignation. This was with a view to the union of Newlands Relief Church of 1791 with the Associate Burgher of Linton of 1737. It is to be called West Linton and Newlands United Free Church.

1910, July 28 (*Thursday*)—Ordination of the Rev. James George Lunn, M.A., as minister of the United Free congregation at Linton. The Rev. James Scott, M.A., Temple, conducted the services, and preached from Amos viii., 11 and 12. The Rev. Alexander Gillies, Ford, ordained the minister.

1910, August—Ordinary collections, £7 17s; for Highlands and Islands, £3 5s.

1910, September—Ordinary collections, £4 19s; for Social Work, £3 10s; for the Edinburgh University Missionary Association, £3 10s.

1910, October—Ordinary collections, £3 18s 1d; Small Livings Scheme, £3.

1910, November—Ordinary collections, £3 0s 9d; Home Missions, £3.

STATISTICS FOR 1910.

1910—Elders, 4. Baptisms, 16. Membership, 324. Young communicants, 4. Members communicating once, 240. Total ordinary collections, £55 16s; total for Schemes of the Church, £38; Women's Association for Foreign Missions, £19 14s; total Christian liberality, including the collections, £197 10s.

1911, January—Ordinary collections, £4 11s 1d; Committee on Correspondence with other Churches, £3.

1911, February—Ordinary collections, £4 14s 4d; Endowment Scheme, £3.

1911, March—Ordinary collections, £2 7s 10d; Aged and Infirm Ministers' Scheme, £4.

1911, April—Ordinary collections, £4 10s 3d; Colonial Scheme, £3.

1911, May—Ordinary collections, £3 18s 8d; Jewish Missions, £3.

CORONATION OF KING GEORGE V.

1911, June 22—An impressive ceremony in the Public School, West Linton, on Wednesday afternoon marked the beginning of festivities. A Union Jack and a fine flagstaff were presented to the school by Mr C. D. Menzies, Lynehurst, and the School Board and a large number of parents and friends witnessed the formal presentation and unfurling of the flag. Mr Menzies explained the meaning of the flag, and Mr Halley thanked the donor for the gift, and promised, in name of the pupils, to see that it would be kept and used in a proper manner. The Rev. Mr Bruce tendered the thanks of the Board and of the community, and Dr Jeffrey, Chairman of the Board, also thanked Mr Menzies, and asked Mrs Menzies to unfurl the flag. This was gracefully done, whilst the school children sang the National Anthem, and gave three hearty cheers for the new Sovereign, King George V. Cheers for Mrs Menzies concluded the proceedings. At twelve o'clock on Thursday a joint service was held in the Parish Church, conducted by the five local clergymen. The Rev. Mr Bruce, Carlps, and Rev. Mr Wiseman, Blyth Bridge (formerly Kirkurd

Free Church), opened the service, and the Rev. Dr Milne, Newlands, gave an eloquent address on the historical aspect of the Coronation, its meaning and its lessons. The service was concluded by the Rev. Mr Lunn, West Linton, and the Rev. Mr M'Lintock, minister of the parish. There was a crowded congregation, which sang the National Anthem before dispersing.

1911, June—Ordinary collections, £4 16s 10d; Smaller Livings Scheme, £4; Sabbath School excursion, £3 7s. A Coronation Bible was presented to each pew in the Church by Miss Kate and Miss Helen S. Fergusson of Broomlee House.

DECEASE OF THE REV. JAMES M. KINLOCH.

1911, July 23—The Rev. James M. Kinloch died this day. For forty-four years Mr Kinloch was minister of the Associate Burgher congregation at Linton, under its later names of United Presbyterian and United Free Church. He began his days in a Perthshire village, not unlike the Peeblesshire village in which he ended them—the village of Methven. He received his schooling in the High School or Academy at Perth, where he had among his schoolmates the late Dr MacGregor of St Cuthbert's. After engaging in business for several years, Mr Kinloch entered the University of Glasgow, and passed through the usual curriculum for the ministry of the United Presbyterian Church. Like many of the students of that Church in those days, during his student career he was largely employed in home mission work. At his entrance on the ministry the people of the village of Camelon testified by a present of books to their appreciation of his labours among them. In 1862 he was ordained minister of the congregation of Ballyfrenis, in Ulster, one of a small group of Irish Presbyterian Churches that refused to accept the *Regium Donum*, and eventually were united to the United Presbyterian Church. After a ministry of five years there, he was called to West Linton, and inducted in the spring of 1867. The congregation of West Linton, one of the oldest in the Church, like many others in rural districts, had had a career of vicissitude and struggle. At the period when Mr Kinloch went there the handloom weavers had largely disappeared from our villages, and the small farmers had begun to follow. These two classes were the backbone of the Scottish people and the Scottish Church, and no small part of the strength of the self-sustaining congregations lay in them. But, happily, Linton had already begun to attract visitors who love quiet, simple living in pure air and amid fair scenery. These opened a new source of livelihood for the inhabitants of the village, enabling them better to bear the burden of upholding their Church, and many of the visitors proved true and valuable friends of the congregation.

During these past forty-four years, under Mr Kinloch's ministry, the congregation held steadily on its way, moving with the times, and bravely bearing its own burden with such aid from the Church at large as it could afford. The man and the place were well matched, and harmonised admirably. He was no trifler, but took his calling seriously, and gave his undivided strength to the work of the ministry. He started well stored with the fruits of the training of College and Hall; his field of interest was not narrow, and to the end of his life he kept it fresh by reading of

books new and old. In the pulpit he was no loose and shallow talker, but gave solid sermons, carefully prepared, on themes of the highest importance. Making no pretence of extraordinary gifts, he abounded in strong homely good sense and unfeigned Christian sentiment. He gave himself especially to friendly intercourse with the people, old and young, not neglecting the numerous strangers who came as visitors. For this work he was specially qualified by his large and warm-heartedness, and his frank and hearty manner. He always showed himself ready to encourage and assist every kind of good work. Temperance and mission work, home and foreign, found in him a steadfast supporter. His only ambition seemed to be to fulfil his ministry. He enjoyed his reward for this in the loyal and hearty co-operation of the members of his congregation. Besides bravely facing their own burden, and doing their best to meet their own requirements, they took an honourable share in sustaining the wider work of the Christian Church. Within a few years after Mr Kinloch's settlement among them, the church was remodelled and beautified at considerable cost, and with a taste that preserved unimpaired its simple unpretentious character. A number of years later the manse underwent similar improvement. We could scarcely wish or hope to find anywhere a better specimen of the "village preacher's modest mansion," than the homely substantial-looking manse, standing beside the lowly yet seemly church on the bank of the Lyne, with its spacious well-stocked garden before it, and, above all, its family circle, with the hearty hospitality and friendly entertainment that always awaited the numerous visitors within its walls.

In confirmation of what has been said, one may quote the words of the congregational treasurer (Mr John Alexander) spoken nearly twenty years ago at the soiree to celebrate the completion of the first twenty-five years of Mr Kinloch's ministry there:—"As treasurer of the congregation, I personally rejoice to be able to state that out of the past twenty-five years we have twenty times closed our financial year with the balance on the right side, and we have not known what even a small deficiency is for the past thirteen years. I have to state further that during the past twenty-five years there has been expended upon our church and manse, over and above the ordinary repairs, upwards of £1000. £400 of that amount has been contributed by the congregation, £400 was collected by Mr Kinloch personally outside the congregation, and £200 came from Church funds and other sources for which none of us can claim credit; and now that we have got our little church repainted, I think I may say that the church property never was in such good order, and all this has not only been done in Mr Kinloch's time, but very much, if not entirely, owing to his exertions. With regard to the higher work for which all our churches and all our ministers are maintained, even the bringing in of those who are out of the way, and the building up of God's own people in their holy faith, I do not think it becomes me to speak. There is One who said regarding that higher work and that mysterious change that He Himself will do the reckoning. In that case 'the Lord shall count when He writeth up the people,' and I have no doubt, as we shall hear Him saying of many on that day, we shall hear him saying of not a few who have sat under Mr Kinloch's ministry, that 'this and that man was born there.'" In his

reply on that occasion Mr Kinloch said:—"My ministry here has been one of much comfort. So far as I am personally concerned, nothing has ever occurred to disturb the harmony which should ever exist between minister and people. . . . And this has ever been the burden of my message—Jesus Christ and Him crucified. I have never changed or wished to change the chief theme of my discourse—I have never been tempted to stray into unscriptural or speculative paths. . . . With regard to results, I desire to speak with becoming humility—the Day alone will declare what impressions have been produced—what souls have been saved—what saints have been made meet for the heavenly inheritance—

' When God the people writes, He'll count
That this man born was there.' "

On Sabbath the Rev. Mr M'Lintock, at the close of his sermon, made the following reference to the death of the Rev. Mr Kinloch:—On the evening of Sabbath last the shadow of gloom and sorrow fell over our community by the death of the Rev. James Maclean Kinloch, the senior minister of West Linton and Newlands United Free Church. Only a year ago did he retire from the active ministry, and it had been the cherished and earnest hope of his many friends that he would have lived to celebrate his ministerial jubilee in the course of next year. But whilst "man proposes God disposes," and it has been the Divine will that he should be translated to the higher celebration and the heavenly service. As a man, he was endowed with sterling talents, of a frank genial disposition, noble character, upright conduct, and devout life. As a minister, he was faithful and devoted to his work in the study, the pulpit, and the pastorate of his church. For forty-five years he ministered faithfully to his congregation, breaking among them the bread of life, and preaching the pure evangel. His one theme was Jesus Christ and Him crucified. Of him, as of another devoted minister, it may be truly said—"He was neither High nor Low, nor Broad, but merely a loyal believer in and exponent of the love of Jesus Christ." One can remember him in the full vigour of his manhood and ministerial labours over thirty years ago, and can recall that memorable and happy occasion when honour was done him on his semi-jubilee as an ordained minister, and a good record of his faithfulness, diligence, and devotion in the ministry was witnessed to by members of his Presbytery, office-bearers of his church, and lay and clerical friends. What was true of him then continued true to the end, and his name will be revered by many, and the memory of him and his work will long remain green among the people of these hills and this part of the beautiful valley of the Lyne. Our relationship as ministers of different Churches was always of a pleasant and kindly character, and in matters of ecclesiastical polity and other subjects, in which each had their own personal opinion, like Abraham and Lot we agreed to differ, and the Christian bond of friendship and mutual esteem was never sundered or broken. He was ever ready to co-operate and unite in any good work, and especially of a religious nature, as evidenced in the united prayer meeting held for a number of years, the mutual arrangement of the evening service alternately in the two churches, and on the occasion of the united services on the death of Queen Victoria the Good and on

the coronation and death of King Edward the Peacemaker. But alas! he has gone after a severe and protracted illness, borne with Christian patience and fortitude, and his familiar face and form shall be seen no more amongst us. He will be missed by all who knew him, and much missed in that home of mourning of which he was the beloved husband and father. May God comfort, console, and sustain her who was so long the partner of his life and the sharer of his joys and sorrows, and his bereaved and devoted daughters, who mourn their irreparable loss. Well is it with him, and if like him we strive to follow in the footsteps of the Master, it will be well at last with us. To such as he was, in faith, hope, and resignation to the will of God, it may be said—

“It is not death to die,
To leave this weary road,
And 'midst the brotherhood on high
To be at home with God.
Jesus, Thou Prince of Life,
Thy chosen cannot die;
Like Thee they conquer in the strife,
To reign with Thee on high.”

“Blessed are the dead which die in the Lord; even so, saith the Spirit; for they rest from their labours, and their works do follow them.”

1911, *July*—Ordinary collections, £6 0s 10d; Christian Life and Work Committee, £3; Sabbath School Magazines, &c., £1 5s.

1911, *August*—Ordinary collections, £6 11s 11d; Highlands and Islands, £3.

1911, *September*—Ordinary collections, £5 17s 10d; Social Work, £4; subscriptions for Garvald bazaar, £1 11s.

The Flower Mission extended from July to September. Every fortnight baskets of flowers were forwarded to the Navy Mission in the Grassmarket, Edinburgh.

1911, *October*—Ordinary collections, £4 8s 11d; Home Missions, £3 10s.

1911, *October 8 (Sabbath)*—At the morning service, there was dedicated to the glory of God and in revered memory of William Allan Woddrop of Garvald, a beautiful mural tablet, erected by his widow. The minister preached an appropriate sermon, and paid a high tribute to the Christian character of Mr Woddrop, who was greatly esteemed as a heritor in the parish, and as an elder in the church for forty years. After a dedicatory prayer, the service was concluded by the singing of the hymn, “For all the saints who from their labours rest.” The memorial consists of a white Sicilian marble tablet, of Gothic design, heavily embellished with floral ornaments, and with inscription in imperishable letters. The tablet is mounted on a grey granite back, and the whole fixed on the wall adjacent to the Garvald pew. The inscription is as follows:—“To the glory of God and in loving memory of WILLIAM ALLAN WODDROP, who died 1st January 1911, aged 81. For forty years elder in this church. ‘Where I am, there shall also My servant be.’—John xii., 26. ‘In Thy presence is fulness of joy.’”

1911, *November*—Collections—Ordinary, £2 14s 3d; Foreign Missions, £4.

STATISTICS FOR 1911.

1911—Ordinary collections, £54 6s 10d; for the Schemes of the Church, £41; Women's Association for Foreign Missions, including Zenana work, £13 14s—total Christian liberality (including above collections), £201 10s 10d. Elders, 5. Baptisms, 7. Membership, 326. Members who died, 5. Members removed, 34. Young communicants, 12. Members admitted by certificate, 29. Members who communicated once during the year, 274.

1912, *January*—Collections—Ordinary, £2 12s 1d; for the Committee on the Religious Instruction of Youth, £2.

1912, *February*—Collections—Ordinary, £3 19s; for Colonial Scheme, £3 10s.

1912, *March*—Ordinary collections, £3 11s 1d; for Aged and Infirm Ministers' Fund, £4.

1912, *April*—Ordinary collections, £3 14s 9½d; for Jewish Mission Scheme, £2 10s.

1912, *May*—Ordinary, £3 3s; for Small Livings, £3.

1912, *June*—Sabbath School excursion, £3 11s 7d.

1912—Divine service is celebrated in the church on Sabbath at twelve noon, and also on the second Sabbath of each month at six o'clock in the evening. In the Church Hall at Carlops, divine service is celebrated on the first Sabbath of every month at 6 P.M. Young Men's and Young Women's Guilds meet each on alternate Sabbaths at 11 A.M. Sabbath School meets at 1.40 P.M. The other agencies of the Church include the Women's Work Party for Foreign Missions and the Psalmody Class.

Order of Service.

XXTH CENTURY.

Psalm.
Prayer.
Old Testament.
Paraphrase or Hymn.
New Testament.
Prayer and Lord's Prayer.
Sermon.
Paraphrase or Hymn.
Prayer (Intercessory).
Hymn.
Intimations.
Collection.
Benediction.

WEST LINTON BURGHER CHURCH.

1737, *April 5*—Representation and petition laid before the Associate Presbytery by sixty parishioners, containing a statement of their secession. Other seventy persons from other parishes also adhered.

1737, *August 3 (Wednesday)*—Fast observed at West Linton by the Seceders, and their congregation recognised as a meeting by the Seceder leaders. There was no elder from West Linton, but five elders from the other parishes.

1738, *March 24 (Friday)*—Seventeen elders elected by the Seceders.

1739, *May*—Foundation stone laid of a meeting-house at West Linton.

1740, *May 29*—JAMES MAIR, first minister of Burgher Church, West Linton, ordained on this date. He had been an assistant in the Parish Church, Ardrossan. In 1747, when the Breach took place, Mr Mair was chosen by a large majority to preside at the Synod. He sided with the Burghers. A large number from his congregation seceded, and found their headquarters at Peebles and Howgate.

1774, *January 8*—Decease of Mr Mair. He was in the 76th year of his age and 34th of his ministry. A tombstone in West Linton Churchyard marks his grave.

1776, *June 20*—Second minister, JAMES M'GILCHRIST, ordained this date. Stipend brought up to £60 and a manse. The call was signed by 212 members.

1783—More than fifty members went forth from West Linton Burgher Church to form the Burgher Church, Penicuik.

1800—A number joined the Original Burghers. These never obtained a minister, and finally most of them returned to Mr M'Gilchrist.

1809, *September*—Resignation of Mr M'Gilchrist.

1811, *December 3*—Third minister, ROBERT RENWICK, ordained this date. Membership at this time, 167. Mr Renwick remained eighteen years.

1815, *July 1*—Decease of the Rev. Mr M'Gilchrist at Edinburgh, in the 73rd year of his age and 40th of his ministry.

1829, *September 17*—Resignation of Rev. Robert Renwick; translated to Dean Street, Edinburgh.

1832, *June 28*—Fourth minister, WILLIAM RITCHIE, ordained this date. Stipend, £80, with manse and garden, and £5 for communion expenses.

1845, *September*—Resignation of Mr Ritchie; he emigrated to New South Wales.

1847, *May 13*—Union of the Secession and Relief Churches, under the name of the UNITED PRESBYTERIAN CHURCH.

1848, *August 17*—Fifth minister, ARCHIBALD CROSS, ordained this date.

1852, *February 3*—Resignation of Rev. Archibald Cross, in order to go abroad. Died 11th April 1900, in Edinburgh, in the 80th year of his age.

1852, *September 23*—Sixth minister, JAMES A. JOHNSTON, ordained this date.

1861, *May 14*—Mr Johnston translated to Springburn, Glasgow, where he died on 19th September 1895.

1862, *March 18*—Seventh minister, Rev. ROBERT LAURIE, from Howgate, ordained this date.

1866, *July 24*—Resignation of Rev. Robert Laurie, in order to accept a call from St James', Dundee.

1867, April 17—Eighth minister, JAMES M. KINLOCH. Ordained in Ireland on 13th March 1862. Inducted to West Linton on this date.

1869—The church, which had been built in 1784, after undergoing repairs and alterations was re-opened on 9th November. Manse also improved.

1887—Publication by Mr Kinloch of *The History of West Linton United Presbyterian (Burgher) Church*.

1899—Membership, 114. Stipend, £120, and manse and garden.

1900, October 31—The Free Church of 1843 and the United Presbyterian Church of 1847 united, and continued as the UNITED FREE CHURCH.

1910, July 19—Union of West Linton United Free Church and Newlands (Mountaincross) United Free Church.

1910, July 28—JAMES G. LUNN, M.A., ordained assistant and successor to Rev. J. M. Kinloch, West Linton and Newlands United Free Church.

1911, July 23—Death of Rev. James M. Kinloch, after a ministry in West Linton of forty-four years.

CARLOPS FREE CHURCH.

The Free Church in Carlops was founded in the year after the Disruption. There were evidently in the district a number sympathetic to the cause of the Free Church, who, in the end of '43 or the beginning of '44, asked the Rev. Mr Mackenzie, the Free Church minister of Penicuik, to come up to Carlops to hold ordinances for them. Mr Mackenzie did so, and continued giving them an occasional service from January till May, when the Free Church authorities gave them a missionary. A Committee of Management was appointed, and the organisation of a religious body on the footing of the Free Church was set agoing. Dr Cunningham, of Edinburgh, one of the leaders of the Free Church, came out to Carlops to explain the Free Church principles, and by the early autumn of that year Carlops was recognised as one of the regular preaching stations of the Free Church. At first their place of meeting was in the loft of the old mill at Carlops, which belonged to Mr Alexander, and there are entries in the Treasurer's book of that early date of money paid in rent to Mr Alexander for the use of the loft. By the end of that year they had decided to get a place of worship more suitable, and bought from a Mr Birnie, of Galashiels, a two-ended cottage, which was on the site now occupied by the church. Mr Birnie agreed to give the Free Church immediate possession—that was about the 19th November 1844. However, he found that he could not implement his agreement without difficulty, as a Mr John Crichton was tenant of the house, and could not be so summarily dispossessed. Mr Birnie, through his agent in Carlops—Thomas Hart—then offered Mr Crichton £1 to clear out on 30th November, and, after consideration, the latter agreed, and the Free Church of Carlops came into possession of a local habitation as well as a name.

This building was used both as a place of worship and as a school—the Free Church maintaining a teacher there. The changes of teachers were frequent, and some of them on resigning gave as a reason the want of sufficient salary to keep them. It is understood that the custom prevailed of different parties in the village putting

up the teacher a week at a time. At that time—say from 1843 onwards, for a number of years—until the limekilns and quarry at Deepsykehead stopped, there was a very considerable population in Carlops and the district immediately surrounding. In 1846, two of the elders of the Free Church—Mr Murray, of Spital, and Mr Findlay, of Roger's Rig, took a census of the population in Carlops, and within a mile round about there was a population of 370. Neighbouring Free Church congregations assisted Carlops with contributions, such as Kirkurd, Skirling, and Culter.

During those years there were a number of missionaries in charge of the station in succession, among them being the Rev. Thomas Cochrane, who was afterwards minister of the Pleasance Church, in Edinburgh. Mr Cochrane wrote a piece of poetry about a mineral well on the estate of Rutherford, a well which is still visited by many, the waters of which had evidently benefited him. Mr Cochrane was missionary in Carlops in 1851. By this time the congregation was worshipping in the present church, built on the site of the cottage got from Mr Birnie. The congregation had endeavoured to secure other sites, but none of them had been available for various reasons. For instance, they desired a site on the farm of Carpet, lying near to the main road at its junction with the Kittleybrig road; the laird was willing to give them the site, but the tenant of the farm made difficulty about it, and it had to be departed from, and the present church was opened in 1850, on 7th November.

Some little time after this the congregation was erected into a full charge of the Free Church. The exact date of this is uncertain. It must have been subsequent to 1858, and was probably about 1860. By that time the Rev. W. W. Aitken was minister of the congregation. He came to Carlops in 1858, and continued in active ministry till 1895, when a colleague was appointed in the person of the Rev. G. W. Taylor. Mr Aitken continued as senior minister till 1904, the year of the Church crisis, when he left the United Free Church and joined the Free Church. In the period of his ministry he did much service to the community, not only as minister, but in other ways. The colleague continued with him till 1903, when he was called to Clydebank, and the following year, 1904, the Rev. W. Frank Bruce, the present minister, was ordained and inducted. These are the principal items of interest connected with Carlops Church. During its history many changes have passed over the district. The church itself has altered, too, internally. About a year after Mr Taylor's settlement money was raised by a bazaar to the amount of about £300, and the internal arrangements of the church, which were exceedingly old-fashioned, were modernised. About two years after Mr Bruce came the congregation raised about the same amount, and further improvements and modernisation were carried out.

The Rev. W. F. Bruce was ordained and inducted as colleague and successor to Mr Aitken on the 25th February 1904. Mr Bruce is a native of the kingdom of Fife, and is a son of the manse, his father being United Free Church minister at Largo. He is an alumnus of Aberdeen University and of the Free Church Divinity Hall there. Thereafter he was for sixteen months assistant in Martyrs' Church, Dumfries, and subsequently for two years assistant to the Rev. John Chalmers in the United Free North Church, Stirling.

APPENDIX.

Kirk-Session Records of West Linton.

- I. volume begins in 1657, ends in 1661.
- II. volume begins in 1696, ends in 1784.
- III. volume begins in 1716, ends in 1752.
- IV. volume begins in 1869, ends in 1878.
- V. volume begins in 1879.

Local Registers.

The Registrar-General has:—(1) Births, 1656-1819; (2) Marriages, 1657-97; Deaths, 1667-97; (3) Marriages, 1692-1792; Deaths, 1696-1733; (4) Marriages, 1798-1819; Deaths, 1799-1819.

The Local Registrar has:—(1) Births, 1820-54; Marriages, 1845-54; (2) Marriages and Deaths, 1820-35.

Stipend, &c.

Twenty-five chalders and £17 5s 3d in money; communion elements, £8 6s 8d; glebe, fifteen acres; rental of glebe, £14; no known servitude. The stipend and glebe are valued at £396.

In 1910 the number of communicants was 320. For the Schemes of the Church was raised the sum of £49. The total Christian liberality amounted to £190. The census of 1901 shewed the population of the parish to be 1110. At the census of 1911 the population was 1000.

1911—Membership, 326.

A MOTHER OF SIX.

THE STORY OF THE RISE AND DEVELOPMENT OF LINTON SECESSION CHURCH.

By the Rev. JAMES G. LUNN, M.A.

The story of West Linton Church, the congregation of which recently celebrated the 175th anniversary of its foundation, is as romantic as any in the country.

A little over two years ago, this congregation was united with its neighbour of Newlands, which for more than a century has presented a most honourable record in ministering to the spiritual wants of what is now a much depleted rural population.

But interest for the most part chiefly centres about West Linton, for, along with Cambusnethan, it shares the honour of being the first place in the south of Scotland where a congregation was publicly recognised by the Secession Fathers.

Although the congregation of West Linton came into being so long ago as 1737, the Secession movement in this Peeblesshire village is traceable to an incident which occurred six years before. In 1731 an enforced settlement, highly obnoxious to many of the parishioners, took place in the Parish Church. Indignation was rife and feeling ran high. On the day of the ordination riotous scenes were witnessed, and a company of the military was called in to protect the Presbytery in what was at best an altogether odious duty.

But the sight of the red-coats only acted as a challenge, and as the soldiers forded the Lyne at Linton Green, they were subjected to a fierce fusilade of stones from the hands of the indignant villagers. As a result, several who took part in the fracas were haled off to Edinburgh, there to make answer for their disorderly conduct.

The story goes that many years later, a son of the incumbent whose settlement has just been described, met an old soldier wayfaring between Peebles and Linton. On being asked as to what engagements he had seen, the ancient warrior made reply:—"I ne'er had sic het wark, or was sae near bate, as at the settlin' o' a minister, just abune ye here at Lintoun."

The peaceable dissentients, however, withdrew from the communion of the Established Church, and, as in many another case throughout the land, formed themselves into a "praying society," in the hope that a better day might speedily dawn, when they should have one after their own heart to be their pastor, and receive a form of doctrine of which conscience could approve.

For a time these self-exiled children of the Secession were homeless and unsheltered, but continued to worship wherever a suitable resort was available. Now the melody of their solemn psalm might be heard floating along the slopes of Cairnmuir and the Faw Hill; now it mingled in chorus with the song of the West Water as it sped to join the Lyne; now "the godly" assembled themselves together in a deserted Pentland shieling, or under the homely roof of a weaver's but and ben in Linton. Yet never once did they look back.

During these houseless years the cause of the Secession continued to flourish, and at last the day came when the petition was made to the Associate Presbytery for a supply of gospel ordinances. The "Original Testimony" of the Secession Church, as endorsed at Linton, is fortunately still extant, and along with it there is a copy of the petition presented to the Secession Fathers. Brown, ragged, and stained, these documents lie before me now—stained and blistered it may be by the tears of those who, for conscience sake, could return no more to the Church of their fathers.

The petition was successful, and at the Presbytery meeting in July 1737, Moncrieff and Mair were instructed by their brethren to attend "the solemn work," and recognise "the Associate Congregation of Lintoun."

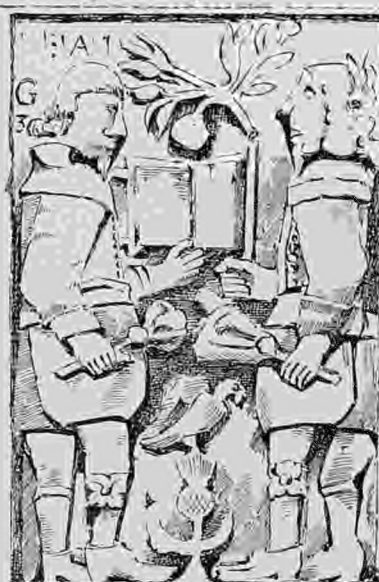
The time to call a pastor, however, was not yet; but the congregation was neither forgotten nor uncared for. On several occasions, as entries in his diary show,



Fig. 1. View of James Gifford's House at West Linton.



Fig. 2. Stone with Busts of James Gifford and his wife Eupham Veitch.



SIX PROGENITORS OF JAMES GEFERD WITH HIS AWNE PORTRACT AND ELDEST SONE



17

1660

Fig. 3. Stone with Progenitors.

The Artist and his Son.



Fig. 4.



Fig. 5.

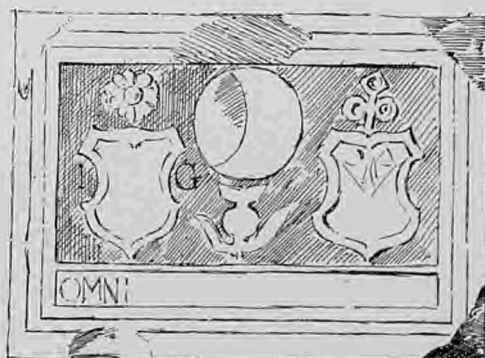


Fig. 6.

Figs. 4, 5, 6.



IG·ME FECIT·1660



JAMES 1666 EUPHAM
GIFFORD VEITCH



Fig. 7.



Fig. 8.

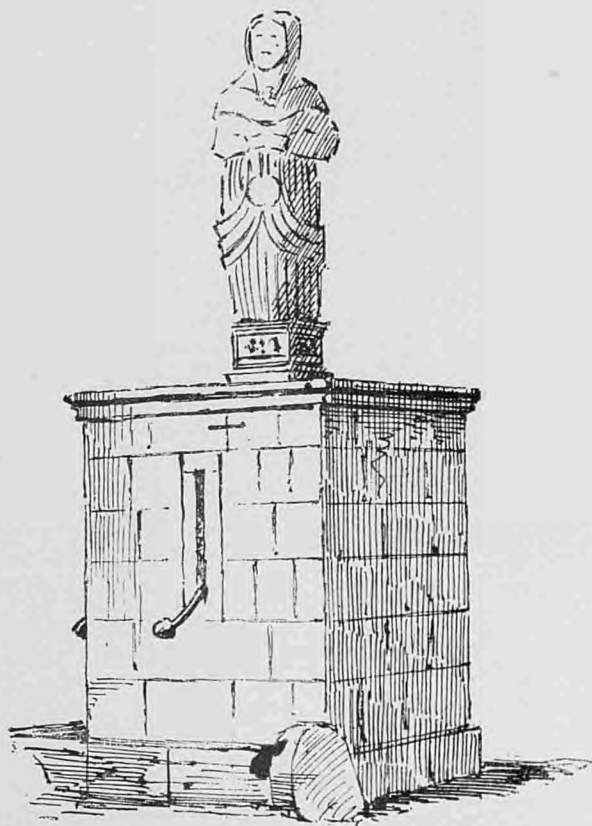


Fig. 9.



Fig. 10.



Fig. 11.

Ralph Erskine found his way to Linton, where, to use his own expression, he spoke the Word of Life to "a great and grave auditory." Others of the Secession Fathers also preached at Linton, and goodly was the multitude which assembled to hear these highly-prized divines.

During the long years which followed, changes great and frequent inevitably took place, some of which were hailed with satisfaction, others again being regarded as of an almost disastrous character. In 1739, certain persons in the distant Lanarkshire parish of Symington sought the inspection of the Associate Presbytery, and ultimately became members of the Linton Kirk. At the time of the Breach, the Burgher members of the Craigmalen Church in Linlithgowshire were unable to obtain supply, and for a period they too became identified with the Linton congregation.

Trials came, but these were met with fortitude and patience. The Breach of 1747 lost a number of members to Linton, who united to form the Anti-Burgher congregation of Howgate. Seven years later the members resident in the Biggar district, unable to overtake so long a distance with regularity, petitioned to be erected into a congregation, and the request was ultimately granted.

Again, in 1775, another offshoot was formed for the same reason by the congregation at East Calder. Members resident in Penicuik followed suit in 1783, and eight years afterwards, those in the neighbourhood of Peebles disjoined from Linton to form what is now the Leckie Memorial Church there.

The Church at Linton also claims to be the mother of the Elsridgehill congregation, which afterwards became identified with the Free Church, and is now a congregation of our own communion.

Names beloved, names of high honour and worth, have been connected with the "Associate Congregation of Lintoun" in days gone by. John Brown of Haddington taught a school within its bounds, and gave to one of its sons—the Rev. Archibald Hall of London—his first lessons in the Humanities and Hebrew. Another son of the congregation was John Johnston of Ecclefechan, under whose ministry Thomas Carlyle was reared, and to whom "the Sage of Chelsea" always referred in terms of endearment and respect.

But chiefest amongst them all, the successors of the Linton Seceders cherish the name and the fame of her most brilliant and devoted son, Professor George Lawson, of Selkirk, whom Carlyle describes as "the Scottish Socrates." Within the old grey walls of Linton Kirk, Lawson's early religious impressions were cradled and nurtured. His brilliant intellectual powers and his devoted Christian character marked him out as a fitting successor of John Brown, of Haddington, in the Divinity Hall of the day, and, though almost a century has passed since his death took place, the fragrance of his memory still lingers about his birthplace and the modest unpretending Church of his youth.

"But now the sounds of population fail."¹²

A brooding silence enshrouds the land where many a tenantless homestead crumbles in decay, and a remnant only is left where once a numerous and hardy

peasantry pursued its humble toil. No longer does the worshipper pass through the Mount Bog on his way from Biggar to Linton Kirk. The years have long since fled when a Sabbath-day's journey was made up the Lyne valley from Peebles, or across "the moors" from Howgate and Penicuik, or through the "Cauldstane Slap" from Calder.

The mother, grown old, remembers the sore pangs when daughters were born to her in the distant years; but that sorrow has been turned into joy, as she looks upon the goodly portion, and the spiritual health and labours of those who departed from her shelter in the long ago.

THE SCULPTURES OF JAMES GIFFORD, THE LINTON COVENANTER.

By THOMAS ROSS, LL.D., F.S.A.Scot.

In the village of West Linton, Peeblesshire, there are several sculptured stones, dating from the 17th century, displaying very considerable artistic skill, of which little notice has been taken hitherto, and no representations have ever been published. They are at present built into the wall of a modern cottage, but originally formed part of the internal adornment of a house which stood on the same site till about 1864, when it was taken down.

This house (Fig. 1) was built and occupied by James Gifford. It was a narrow oblong building, with a door in the centre, and a straight stair leading to the upper floor. The walls were harled, and it had a thatched roof. The house on the extreme right in the sketch was also pulled down, and the site is now occupied by a shop. The cottage on the left, with the sundial on the corner, still stands.

The panel shown over the doorway was occupied by the stone (Fig. 6), having two shields containing the arms of Gifford and his wife.

There was also a cross or well in the village, surmounted with figures, and dating from the same period, which was unfortunately taken down quite recently, and on or near its site a jubilee erection has been set up, preserving on its front the principal figure of the old well.

Besides these sculptures, Sir James R. Fergusson, Bart. of Spitalhaugh, has in his mansion of Spitalhaugh several carved stones which belonged to the house in Linton, and were secured by his father when it was taken down, and I beg to express my indebtedness to Sir James for his kindness in allowing me to sketch the stones and for information regarding them.

Of the stones in the village, the principal one is about 4 feet long by 27½ inches high (Fig. 2), and contains portrait busts of the artist, JAMES GIFFORD, and of his wife, EWPHAM VEATCH. The portraits, in profile, face each other, and are separated by a very conventional rose tree, on which birds are perched. This, as we shall see, was a favourite device of Gifford's, and formed an important part of his stock-in-trade. On either side of the tree is a shield; one contains the arms of Veitch

of Dawyck—three cows' heads cabossed; from the other the arms have been effaced. The stone is surrounded with a carved border of leaves and flowers.

The next stone (Fig. 3), measuring about $32\frac{1}{2}$ inches high by 20 inches wide, is divided into four panels, each $13\frac{1}{2}$ inches high by 8 inches wide. Along the upper margin, the centre, and bottom of the stone is an inscription, now in part obliterated, but which Mr Sanderson copied some years ago while it was legible. It was:—"The first man is IG Brother of Shirefhall 1445." "Six Progenetors of James Geferd w(ith) His awne Portract and Eldest Sone." "Wrought by me James Geferd Architector ye 7th May 1660."

There are several instances of the use of the word "Architector" at about this period. In the *Memorie of the Somervills* (preface 1679), James Hamilton of Fainart is called "the principal architector of that age." In the minutes of the Town Council of Glasgow for 9th October 1678 there occurs another instance of the use of the word—"The said day, in answer to the supplications given in by Alexr. Tom, Architector, upon several considerations, the said Magistrates and Counsell hes given and grantit, and heirby gives and grants libertie and licence to the said Alexr. Tom to reside within this Burgh, and to exercise his employment and calling in Architectorie and Measonrie, and fra the dait heirof to the term of Candlemas 1680." Again, at the beginning of the century, Patrick, Earl of Strathmore, excuses himself for not employing the "Public Architecturs."

A detailed description of the figures is unnecessary, as the drawings show them sufficiently, but a few remarks may be made regarding their meaning. Each panel contains two figures, numbered from 1 to 8. The first three contain the "Progenetors," and the fourth the "Portract and eldest sone."

No. 1 is Jacobus Gifford. No. 2, name obliterated. No. 3 looks like Hiram, or it may be Hugar, Hugh being a frequent name among the Giffords. No. 4, name obliterated. No. 5, William. No. 6, Hectr. No. 7 is the sculptor, and his son John No. 8. The father is represented considerably taller than the son, and both are gorgeously arrayed with Vandyked collars, loose short jackets or coats, with wrought cuffs and short cavalier trousers. At the foot of the latter, in the case of the father, there hangs a triangle, probably intended to symbolise his calling. In his right hand he holds a bird. The son holds a vine branch in his right hand and a rose in his left; at their feet a bird is perched on the top of a rose. The other quarters are very similar, but the dresses are not quite so elaborate. The sinister figure always bears a branch, and the dexter a bird, except in the second quarter, where he holds an open book with clasps.

It is needless to inquire into the symbolism of the birds, branches, roses, and other things so often repeated in these panels, as probably not much more is intended beyond a decorative effect by their introduction.

I am not in a position to say definitely who the "Progenetors" represented on these stones were, but add a few notes. Probably No. 1 represents the James Giffert whose name stands second in the "Books of the Assumption of Thirds of Benefices"—in connection with Newbottle Abbey, and this is the same James Giffert of Sheriffhall who is charged, along with a crowd of others, in 1565, as having been

concerned in the slaughter of David Rizzio, his name standing the 15th in a list of somewhere about 60 or 70 men. He was summoned to appear before the Council, but of course did not do so, and was a few months later denounced a rebel. No. 2, his son James Gifford, younger of Sheriffhall, appears in 1586 and 1587 to have held the castle or fortalice of Sheriffhall, and had to find caution that he would deliver it to Jeane Hoppringle, spouse of James Giffart, elder, "if it shall be found that he should do so."

No. 3.—In 1591 there is one Thomas Giffert, tutor of Sheriffhall, who is denounced by the Council for taking private revenge rather than seeking the protection of the courts of law. It may possibly be that he is the person represented with the open book, which may have a reference to his transactions with the estate.

The third stone (Fig. 4) is $27\frac{1}{2}$ inches high by 14 inches wide, and contains a figure of the artist and his wife. Each holds a cluster of grapes in the left hand, and a rose in the right, with a bird seated on a rose between them. Towering over their heads, and filling the upper part of the panel, is a very conventional tree, with fruit and birds on its branches.

These three stones formed the decorations of a fireplace, and during the latter occupation of the house they were concealed by a plaster partition.

The stone (Fig. 5) is believed to have adorned the ingoing of the windows, with others, in the place usually occupied by the shutters. The Heron with the Eel in its mouth was probably a familiar enough sight in Gifford's time, along the marshes which extended in the neighbourhood of West Linton. It is not known what has become of this and the other stones of the set.

The stones at Spitalhaugh are built into a fireplace, the two (Fig. 7) forming the jambs, and the other (Fig. 8) forming the lintel. The jambs are each divided into two panels by about 30 inches high 10 inches wide. They are carved in the same style as those already described, with figures facing each other, and the same symbols of branches, roses, and birds. The first, however, is somewhat different. It represents an attendant, with cloth over his arm, presenting a cup to a gigantic man, who is enjoying a pipe of tobacco. On the centre part of this stone is cut: IG · ME FECIT 1660. The stone (Fig. 7) used as the other jamb has the upper figures labelled Venus and Dianna respectively. The under panel contains the artist and his wife, with their names cut in the centre margin and the date 1666.

On the ingoing of the first of these two stones there is a shield with the Gifford arms impaling those of Veitch.

The stone forming the lintel (Fig. 8) is carved in a more architectural style than any of the others. The carving extends to about 4 feet in length by about $15\frac{1}{2}$ inches high. It contains a rose tree in the centre, and on either side the familiar 17th century scroll, with two panels beyond on each side, the first containing a thistle, and the end ones a rabbit and a squirrel, both carved with great spirit. Alongside each scroll a shield is introduced, one bearing three ermine spots in chief and a crescent in base, with the initials IG above; the other bearing the Veitch arms, with the initials EV. There are also two vanes carved on the stone, containing the monograms IG and EV.

Above the decoration runs the inscription:—

BE CONTENT W^T YOVR AWN
WSE VERTEW.

And beneath:—

HATE SOORETISHIP. WROVGH BY ME IAMES GIFFORD 1658 12 OCTOB^R.

These Spitalhaugh stones originally decorated the windows in the upper floor of Gifford's house in a similar manner to those referred to under Fig. 5.

As already mentioned, Gifford erected a well or cross in West Linton, and adorned it with sculptured figures of his wife and children. According to Dr Chambers, it bore the inscription—"The Lady Gifford's Well. Erected 1666. Renewed 1861." Captain Armstrong, in his notes to the *Description of Tweeddale* (p. 158), thus describes it:—"The cross, now decayed, is a lively specimen of natural genius, without the assistance of art; being the entire labour of one *Gifford*, a small feu proprietor in Linton; which he erected, 1666, at his sole expense, to perpetuate the memory of his beloved wife and five children; she is represented in a devout posture, on a pedestal, supported with four infants round her, and a fifth on her head." A view of the cross, with the statue of Eupham Veitch, but without the children, is preserved in *The Market Crosses of Scotland*. The view of the well here given is from Mr Ritchie's collection. In it the statue is represented as having been coloured, and he states that on a certain day in each year the apprentices of the village met and renewed the colour. The monument will be recognised as quite in the manner of the 17th century, when it was very common to represent a husband and wife surrounded by their children. Probably the most elaborate example of the kind in this country is the Bruce Monument at Culross Abbey, erected about twenty years before this one.

The statue (Fig. 10) is not equal in merit to the other carvings, the drapery being stiff and formal, but there has been a considerable amount of fine work on the upper part of the dress, now mostly decayed. The pedestal on which it stands has a lion carved on each side, and two birds pecking at a rose in front. On the folds of the lower part of the dress in front the date 1666 is cut. The back view of the figure (Fig. 11), now concealed is from one of Mr Ritchie's drawings. At North Barr, near Erskine Ferry, on the Clyde, is the figure of a lady bearing a sundial on her head, whose dress is very similar to that of Lady Gifford. The dial on the head is an odd conceit, and so is the child on the mother's head. When we further observe that the lady holds a rose in her hand, as so many of Gifford's figures do, the opinion may be hazarded that this also may be a work of his.

In all likelihood the dial on the cottage alongside Gifford's house (Fig. 1) was likewise carved by him, and it is a particularly interesting example.

The statue of one of the children which adorned the well is preserved at Spitalhaugh, and is of considerable merit.

James Gifford, the author of these remarkable carvings, was, as he is careful to inform us, brother to the laird of Sheriffhall, near Dalkeith. The family were tenants

or vassals of Newbottle Abbey, and in a complaint made by James Giffert, younger of Sheriffhall, to the Privy Council in 1567, he quaintly lets us see their relationship to the Abbey:—"That quhair his fadir, he and his predecessouris, hes bene and ar auld and kyndlie tenentis and possesouris of the eist and west mylnes of Newbottill, with the mylne landis, multures, suckin, and thair pertinentis this mony years bigane, be sindry nynetene years takis set unto them be the Abbottis and Conventis of Newbottill for the tyme, and yet are in possession thair of," &c., &c.

Our Gifford was a *Portioner* in West Linton, holding of the Earl of March, the superior, but, in the time of the Regent Morton, it was a pendicle of Dalkeith, so that in taking up his abode in West Linton, Gifford would not be oppressed with the feeling that his dwelling was among strangers.

Most of our information regarding him is obtained from the works of Alexander Pennecuik, a minor poet, physician, and naturalist, who resided at and was proprietor of the estate of Newhall. The estate of Romanno also belonged to him, so that he occupied a good social position. He spent part of his youth on the continent, and settled at Newhall as a physician about 1680. He had an extensive practice, which led him to know every feature of the locality and most of its inhabitants as well. He must have been considerably younger than Gifford, having been born in 1652, while Gifford was a married man and father of a family in 1658. This disparity of years, however, did not screen the sculptor from the ridicule of the poet, as in "An address to the Prince of Orange, praying for relief from certain vexations for the portioners of Linton," &c., he says:—

Lastly, great Sir, discharge us all,
To go to court without a call;
Discharge Laird Isaac, and Hog-yards,
James Giffard, and the Lintoun lairds.

And that they go, on no pretence,
To put this place to great expense.

In another burlesque poem, called *The Linton Cabal*, Gifford appears as one of the invited guests to a carousal held by the smith of the village, whose opinion of them may be gathered from the two verses—

Now welcome, by my faith, good fellows,
I see you haste, like nimble swallows;
Lord keep your craigs lang frae the gallows,
That we may drink together.

But tell me, sirs, how this can be,
The storm made all our sheep to die,
And yet spar'd such a company,
Come let us then be frolic.

Gifford's contribution to the hilarity of the evening will be found in the poem, and need not appear here.

This "portract" of James Gifford is not quite in accordance with our ideal of a Covenanter; but, nevertheless, according to Captain Armstrong and the author of the

Memoir of Dr Pennecuik, Gifford was one of twelve persons from Tweeddale who took up arms and was present at the skirmish of Rullion Green, fought on the 28th November 1666, some three or four miles east of West Linton. From this affray he evidently got away with a whole skin, but not without some little hardship, as he appears with many others to have had to take refuge in the caves about Newhall. In the neighbourhood is a very remarkable rock called Harbour Craig, which terminates a long stretch of moorland, and presents the appearance of a ruined castle. On its face are carved a great many names, with dates ranging from 1662 to 1666. Among these, in large letters, but much weather-worn, I GHIFERD is conspicuous.

Surely to advertise himself in this way was the height of folly, if the carving was done at the time he was in hiding, as Captain Armstrong suggests.

Harbour Craig adjoins the scene of *The Gentle Shepherd*, and in Act II., scene i., there is a supposed reference to it and the hiding Covenanters, where Symon, giving his friend Glaud the news of the return of Sir William and the Restoration, says:—

“I couldna rest till I cam o’er the burn,
To tell ye things hae taken sic a turn,
Will gar our vile oppressors stend like flaes,
And skulk in hidlings on the heather braes.”

According to Dr Chambers (p. 461), there is a tradition that the art of stone-carving was introduced to Linton by masons employed at Drochil Castle, and that the best grave-stones in the locality owe their designs to Linton men. There seem to have been some specimens of Gifford’s handiwork in the parish churchyard, but they are now lost. There is a small stone in Peebles Churchyard, which may be by him. It represents a boy who wears clogs, but is very much decayed. Mr P. F. Dunlop, Millburn, Dolphinton, has two small pieces of stone carved by Gifford, one with his initials, the other being the top of a grave-stone. Mr Dunlop also mentions one in Penicuik and another in Dunsyre, which he says may safely be put to Gifford’s credit, but I have not been able to identify them.

Gifford appears to have been a second time married, as he had a son, James, baptized in April 1676, whose mother’s name was Jean Brown. He was an elder in the Parish Kirk, and his signature appears in the records at least once about the year 1690.

He was a man of very considerable genius as a sculptor, his works arresting attention by their striking individuality and fine decorative effect. They are such as entitle him to be reckoned as one of the Scottish artists of his age, and had more respect been paid to them and to their preservation, this would probably have been more apparent than it now is. For one in his position to have adorned his house with so many sculptures shows that he must have had an inborn love of art, combined with the artistic desire to surround himself with whatever of beauty he could create. And further, his gift of the Cross Well shows him to have been a man of public spirit, desirous that his fellow villagers should participate in his enjoyment of art. With this picture in our imagination, we may forget the coarse satire of Pennecuik, and remember him by such specimens of his handicraft as have come down to us, and by his evident love and pride in his wife and family.

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